

TWO
SERMONS

*preached, the one at
Pauls Crosse the eight of
Iannarie 1580. The other,
at Christes Church in
London the same day
in the after noone.*

*By James Bisse maister of Art,
and fellowe of Magdalen
College in Oxenford.*



Imprinted at London,
by Thomas Woodcocke.

1581.

6. 45. 28.

1590.



To the right worshipfull

Syr Iohn Horner, and Syr George

Rogers knights; James Billo wisheth

grace, mercy, and peace from G O D

our father, and from our Lords

Iesus Christe.



Hen I had preached these two sermons (right worshipfull) diuers of my friendes requested a Copie of them: the which they craued earnestly, & at the last I graunted hardly. I had small leasure to pen my Sermons for them, and thought it lesse honestie, and as little curtesie to denie them. But when through importunitie they had gotten the vpper hande, and receiued my Sermons at my haudes, they went presently after a viewe taken of them, vnto the Printer to haue them published. They vsed many reasons to persuaide me to yeeld therevnto, but


The Epistle

but when they coulde by no reason
moue me to agree to their attempt,
they protested that my Sermons
shoulde bee printed, though I were
neuer so vnwilling, they hauing the
copies in their handes: in the ende,
whē I could nothing preuaile with
them, but perforce was constrained
to yeelde to the publishing of these
my Sermons. I Purposed, as duetie
moued mee, to commend and com-
mit them vnto your worships, to
whom I doe acknowledge my selfe
diuers wayes much bounden: and
the rather was I mooued to hide
them vnder the winges of your
worships protection, because your
fauour in mainteining the Gospell,
your zeale to Gods worde, the re-
gard that you haue of Gods Mini-
sters, is knowne, not to mee only,
who haue often times perceiued it,
but to all thē, which although they
know not you, yet both know & do

Dedicatorie.

acknowledge your good deedes.
The Lorde powre downe his spi-
rite plentifully vpon you, kindle
more & more in you the true zeale
that alredy burneth, increase the
loue and good affection which you
haue toward the gospel, that you be-
ing pillers in the Church of Christ
militant, may also bee pillers in his
Church triumphant. And thus, de-
siring your worships to accept this
my simple and rude worke, with
my humble commédations to you,
and to the vertuous Ladies your
wiues, I bid you hartily fare well,
from London this .xix. of Ianuarie.

1580. 11 =  11 = 

*Your worships to commaunde
in the Lord, James Bisse* 

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1
The Ioh. 6. 27. *u. r. 12. 11=*

Labour not for the meat which perisbeth,
but for the meat that endureth vnto e-
uerlasting life. Which the Son of man shall
giue vnto you, for him hath God the Father
sealed. *11= 11= 11=*



David a King and a Prophet: a man after *Rom. 1.*
Gods owne heart, the
first liuely branche of
the roote of Iesse, of
whose seed Christ was
made according to
the flesh, & vpon whose throne, he doeth
and shal sit for euer: although he were a
worme and no man, the outcast of the
people, a Pellicane in the wildernesse, an
owle in the desert, a sparowe without her
mate, alone vpon the house top: yet as the
heart desireth the water brookes, so longed *Psal. 102.*
his soule after the meate which en-
dureth vnto euerlasting life, being more
precious vnto him than thousandes of
gold and siluer, sweeter than hony vnto
his mouth, and the honycombe vnto his
throte. For though the plowers had so
plowed vpon his backe, and made long *Psal. 119.*
furrowes:

A Sermon preached

furrows: though the Lord so had troden
downe his soule vpon the earth, and layd
his honour in the dust: though his God
had so exalted the horne of his enemies,
making them to ryde ouer his back, that
he, as it were entring into the kingdome
of desperation, did cry: then haue I clen-
sed my hearte in vaine, in vaine haue I
washed my handes in innocencie: and
again will the Lord absent himselfe for
euer, & wil he be no more intreted: is his
mercie cleane gone for euer, and is his
promise come vtterly to an ende for e-
uermore? What, will he now forget to
bee gracious, and shutte vp his louing
kindenesse in displeasure. Yet notwith-
standing, when hee had beene in the
sanctuary of the Lord, and so knewe the
ende of his enemies, and the causes of
those thinges, he was filled with marow
and fatnes, his head was annointed with
fresh oile, his cup was ful, because he had
dronken plentifully of the water of life,
and eaten abundantly of the bread of
heauen. For as Iohn did eate, not a leafe
only, but the whole booke & as Ezechiel
did

Psa. 73.

Psal. 77.

Reuel. 10.

Ezech. 3.

at Paules Crosse.

did eate, not a peece, but the whole role,
the which booke and role were sweet as
honic in their mouthes. But the booke
made Iohns bellie bitter, and the role
brought heauinesse to Ezechiels spirite,
that is, the word brought vnto the both,
peace to the conscience from the Lorde,
but warre to the bodie from the world.
So Dauids whole delight was in the law
of the Lord his God, to muse and medi-
tate thereon, too exercise, and practise
himselſe therein, both day and night, all
dayes & nightes of his life. Whose good
and godly example wee must followe
in labouring for meate, if wee will haue
the crowne of life, if wee will eate of the
tree of life, if we will eate of manna, that
is hid, if we will haue that whitestone, &
in the stone a new name written, which
no man knoweth, but he that receiueth
it, if wee will stande in the middest of
the paradise of G O D, if wee will bee
cloathed in white aray, if wee will
haue our names in the booke of life, if
we will be a pillar in the temple of God,

Reuel. 2. & 3.

A 2

and

A Sermon preached

Heb. 12.

Exod. 16.

Iosu. 5.

2. Chro. 5.

and neuer goe out, if we wil haue written vpon vs the name of God, and the name of Ierusalem, if wee will come to mount Syon, to the citie of the liuing God, to the cœlestiall Ierusalem, to the companie of innumerable angelles, to the assembly and congregation of the first borne, which are written in heauen, to God the iudge of al, to the spirits of iust and perfect men, to Iesus the mediatur of the new tastament, & to the blood of sprinckling that speaketh better thinges then the blood of Abel. For all other meates perish, they with vs, and we with them, O then labour not for them: on-ly this meate, the foode of the soule doth endure vnto euerlasting life, it with vs, and wee with it: O then, let vs all labour for it. The children of Israel did eate Manna in the wilder nesse, but they are al dead: Manna was not to bee founde on the sabboth dayes, Manna was full of wormes, and stanke: Manna ceased, when they had eaten of the corne in Canaan: Manna was kept in a pot, for the posteritie. But is was no where to bee founde in the dayes of Solomon. But they

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at Pauls Crosse.

they that are fedde with this bread, shall
neuer dye: it is to be founde at al times,
it neuer putrifieth, it neuer ceaseth, for it
doeth endure, not to death, but to life,
and that to euerlasting life, Hee that
drinketh of the water of Iacobs well,
shall thirst againe: but he that drinketh *Iohn. 4.*
of the water, whiche the sonne of man
shall giue vnto him, (whome God the
father to this purpose hath sealed) shall
neuer thirst againe, but the water in him
shalbe a well of water, springing vpp vn-
to euerlasting life: yea, out of his belly *Iohn. 7.*
shall flowe riuers of water of life. Where-
fore: as Eleasar and his two compani-
ons did breake thorowe the mighty *I. Chro. II.*
hoste of the Philistines, and brought wa-
ter out of Bethlehem for Dauid, even
thorowe the hoste backe againe, Da-
uid longing after that water: right
so, let vs boldely and couragiously,
breake thorowe the middes of all our e-
nemies, both temporal and spirituall to
get this water, and this bread of the
soule, of heauen, and of life, that it may *Mat. II.*
bee sayde of vs, as our Sauour spake of
the Iewes in the beginning of the gos-
pel:

A Sermon preached

pell : the kingdome of heauen suffereth violence, and the violent take it by force. So zealous were they (O I wold to God) so zealous were wee) too receine Gods mercy so freely offered, so greedie were they, (O I would to God so greedy were we) to imbrace, to loue, to obey, to follow Gods word so purely preached. For as the pewter pot, which the fire melteth is not so soone consumed, beeing full of licour : as the glasse, which euery knock breaketh, is not so lightly dasht in peeces beeing full of water : so we, (though wee consume as the fat of lambes before the presence of the Lord, and be as drie stubble, the Lorde a consuming fire : though we be more bricke then glasse, for glasse being safely lockt vp, endureth long, but we, kepe we our selues neuer so daintily, neuer so warily, neuer so safely, come to an end as a tale that is told. So wee I say, being full fed with this foode, shalbee able to abide all blowes, al knocks, & shall quench all the fyrie darts of the wicked, & shall stand fast in the euil day, & so stand, that all the gates of hell, shal not once be able

able to preuayle against vs. What better reason can I geue then this? for it endureth ynto euerlasting life.

But alas, as Eue was content to aduventure the losse of Paradise, for an apple: as Esau was content to loose his birthright, & his fathers blessing for a messe of pottage: as the children of Israel did loath Manna, (Angels foode) & in their hearts turned back to the flesh pottes of Egypt: as the Iewes at this time did seek Christ, not for his doctrine, not for his miracles, but chiefly for meate, because hee had fedde them, and so fedde them, that they had more store left, when they had done, then when they beganne to eate: So because the dayes of Noe are come, because the dayes of Lot are come, because the dayes of the Sonne of man are at hande, wee are weerie of the meate that endureth ynto euerlasting life, and doe labour for the meate whiche perisheth to serue the bellic, the fleshe, *Luke. 17.* sinne, the worlde, and all is to serue the Diuell.

For

A Sermon preached

For as it was in the dayes of Noah, so shall it bee in the dayes of the sonne of man, they ate, they dranke, they married, and gaue in mariage, vnto the day that Noah went into the Arke, and the flood came and drowned them all: lyke as it was in the dayes of Lot, they ate, they drank, they bought, they solde, they planted, they builde, they married, but in the day that Lot wēt out of Sodom, the lord rayned fire & brimstone from heauen & consumed them all. There was neuer more eating and drinking, I meane neuer more surfetting and drunkenesse: neuer more buying and selling. I say, neuer more deceyt in buying and selling: neuer more planting, I might truely say, neuer more supplanting one of another: neuer more marying, I woulde to God I might not iustly say, neuer more whooring, to conlude neuer more building, I meane not building of Colledges, of almes houses, of schooles. there was neuer lesse: I pray you mistake me not, I say, neuer more building of priuate houses, which wee thinke shall continue for euer, and call our houses and our landes after our owne names, So that wee may
justly

iustly bewayle the madnesse and miserie
of this age, as Chrysostome did the folly
and fondnesse of his tyme. *Si secularibus* Homil. 42. in
abstinere iubemur, quæ miseria, quæ amen- Iohan,
tia est, ea a domino postulare quæ habita, ab-
iicienda: desiderare, in quibus nullam om-
nino curam adhibendam precipit? That is: if
wee are commanded to abstayne from
worldly thinges, what a misery, what a
madnesse is it, to begge those thinges at
the Lordes hands, which when we haue,
wee must cast away: and to desire those
thinges, wherein the Lord commaundeth
vs to put no care at all. Wherefore seeing *Tit. 2.*
it may well be sayde of vs Englishmen, as
Paule sayde of the Cretians, euil beastes,
slowe bellies: and seeing I may now tru-
ly speake with Paule: many walke, of
whome I haue told you often, and nowe
tell you weeping, that they are enemies *Phillip. 3.*
to the crosse of Christ, whose ende is dā-
nation, whose God is their belly, whose
glory is to their shame, whiche minde
earthly thinges: and seeing vppon good
occasion, I may exhor-te you with Paule.
nowe I beseeche you (brethren) marke *Rom. 16.*
them diligently, whiche make diuision,

A Sermon preached

The diuision,

& offéces cōtrary to the doctrine which you haue learned and auoyde them : for they that are such, serue not the Lord Iesus, but their owne bellies, & with fayre speech, & flattering, deceiue the hearts of the people; this doctrine is as needfull & necessary, nowe as it was in the time of our Sauour Christ, when he thus taught the people, Labour not &c. Not onely to dissuade you frō laboring for the meate which perisheth, but to perswade you to labour for that meat which doth endure vnto euerlasting life, The which wordes containe in them, first a dissuasion, a dehortation, a proposition negatiue : Secondly, a perswasion, an exhortation, or conclusion positieue. Whervnto is annexed, first, a reason taken from the person that geueth, & the certainty of the thing geuen: which the Sonne of man shal giue vnto you : Secondly, a confirmation, drawen from the office and function of our Messias and Sauour. For him hath the Father sealed, that is, appoynted and consecrated him to geue life vnto all thē that labour for this meate,

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IT had been sufficient for our Sauour :
 onely to haue vsed the exhortation, la-
 bour for &c, had he not perceiued them,
 as we nowe see the worlde, to hunt & la-
 bour for bellie cheere, as dogges doe for
 carion, swine for draugh, horses for pro-
 uender : too bee wrapped and tyed in
 these earthly thinges, (as the men of this
 age are) like the fishe in the hooke, the
 bird in the net, the conie in the hay: ther-
 fore he beginneth with the dehortation.
Labour not, &c. And bicause a litle before
 mention was made of meat, he speaketh
 figuratiuely, vsing the Metaphore of
 meate, whereas hee might plainly haue
 saide, care not for the bodie to fulfill the
 lustes of it, but care for your soules, to
 possesse the kingdome of heauen. And if
 he had onely vsed the affirmatiue, exhor-
 ting the to labour for meate, they might
 haue been as grosse in vnderstanding
 him, as his Disciples were, who, when he
 spake of the leauen of the Pharesies, *Mat. 16.*
 thought hee had spoken of the leauen
 of breade: as carnal as Nicodemus, who
 when Christe tolde him a man muste
 bee borne agayne, thought a manne
 should

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John. 3.

John. 4.

should goe into his mothers wombe againe; as rude as the woman of Samaria, who, when Christ spake of the water of life, thought he had spoken of the water of Iacobs well. Therefore, as hee useth a metaphore beeing plaine, so to make it more plaine, so to shew whereunto their nature was bent, so to declare what they should labour for, hee useth both the affirmatiue & the negatiue; but hee beginneth with the negatiue, labor not, &c. As if he should haue sayd: Wilt thou come vpp into my holy hill? put of thy shoes. Wilt thou come into my congregation? cut of the foreskin of thy flesh, or rather of thy heart. Wilt thou haue my durable coate made of skinnes? O sonne of Adam, cast of thy breeches made of figge leaues. Wilt thou bee clad with my garment? cast of thy ragged cloake with blind Bartimeus. Wilt thou haue a salve for thy wound? cut of thy rotten fleshe. Wilt thou haue a medicine for thy diseases, purge thy body. Wilt thou build? plucke downe thy ruinous walles. Wilt thou sow? pluck out the weedes of thine heart. Wilt thou put on a cleane shirte? put

put of the foule. I will not put my newe
Wine into olde bottelles : I will not put
a peece of my new cloth, vpon the moth
eaten garmentes : my coate is without
seame from the top to the skirtes, I geue
all, or none. Wilt thou entertaine me Za-
cheus ? come downe from the wild figge
tree. Wilt thou doe good ? decline from
euill. Wilt thou put on the armour of
light ? cast of the workes of darkenesse.
You cannot serue God and Mammon,
Christ and riches, you cannot labour for
the meate which perisheth, and for the
meate that endureth vnto euerlasting
life. Were not a garment of linnen and
wollen: eate not with sweete bread, and
fower leauen: sow not two sorts of grain
in one fielde: goe not too plowe with an
oxe and an asse in one yoke: for they that
doe so, looke backe from the plough, &
are not fit for the kingdome of God. For
what fellowship hath righteousnesse, and
vnrightheousnes, what communion hath
light with darknesse, what concord hath
Christe with Belial ? what parte hath the
beleeuer with the infidel ? what agreemēt
hath the temple of God with Diuelles ?
God

1. Cor. 6.

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God and Mammon, meate which perisheth, and meate which endureth vnto euerlasting life, cannot stande together. But let vs labour a little I pray you, for this meate, a little is to be borne with. What, know you not, that leauen, and a little leauen, doth leaue the whole lump? that a breache, and a little breache doeth marre the sale of a whole cloth? that a scarre and a little scarre, doeth disfigure the whole face? that poyson, and a little poyson, doth poyson the whole bodie? that *Coloquintida*, and a little *Coloquintida*, doth infect the whole pot of pottage? that a hole, and a little hole in a vessell, will let out al the licour? that fire, and a little fire, is able to burne a whole Citie? Kisse the Sonne, (saith the Prophet) least he be angry, and so perish from the right way, if his wrath be kinndled, yea but a little, Blessed are all they that put their trust in him, Make no pax of the worlde, and haue no pax with the worlde, but kisse the sonne, make a pax of him, and haue peace with him. Feare his wrath, if it be kindled, yea but a little, O blessed are all they that put their trust in him.

But

Psal. 2.

But alas, we are so far from labouring for *Math. 13.*
 this meate, that whereas like good hus-
 bandmen we should labour & dig in the
 field, and sell al that we haue, to buy that
 field. Whereas like wise Merchantmen,
 wee shoulde labour and seeke for good
 pearles, and sell all that we haue, to buy *Math. 7.*
 that pearle of great price: We, like dogs
 refuse holy things offered, we turn about
 and teare them that doe offer them: we
 like swine, tread pearles vnder our feete,
 and doe accounte this pearle, this holie
 thing, the word of life, to bee vnto vs as
 a ring of golde in a swines snoute. For
 doeth the people delight to heare Gods
 word? Behold yet they are like the deafe
 adder, which stoppeth her eares, at the
 voyce of the charmer, charme hee neuer
 so wisely. Or if they with delight doe
 heare it, doe they vnderstand it? behold
 yet, they are like horse and mule, which
 haue no vnderstāding, or if they heare it,
 & vnderstand it, do they obey it? behold
 yet, they are vntamed colts, & vnweaned
 heyfers. Or if they doe all these three,
 heare, vnderstand, obey, can they abyde
 to be rebuked to their faces of their sins?
 Behold

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Mark. 6.

Beholde yet they are like Herode, who performed the 3 first, but could not abide the fourth. Doe they loue the bringers of this woorde? beholde yet there is in England an Adders broode, a generation of Vipers. Doe they abide and stand fast to their profession? Beholde yet they are starting aside like a brokē bowe, they are yet like the children of Ephraim, who being harnessed, and carrying bowes, did turne themselues back in the day of bat-tel. Nay doe the bishops and ministers so goe in, and so goe out, before the people of God, that the people seeing them goe before, doe follow after them, whereby our father in heauen is glorified? Behold yet many of them are like the eye, which seeth all thinges and cannot see it selfe: like the whetstone which maketh the yron sharpe, but dull it selfe: like the yron and flint, which make fire in the tynder but are colde themselues. I pray G O D they bee not like those foolish Carpenters in the dayes of Noah, who buylded the Arke for Noah, but they themselues were drowned. Or if the Ministers and people doe seeme to liue as
they

they teach and are taught, doe they liue
so sincerely, purely, and truely ? I pray
God we be not found to bee stage play-
ers, to be painted sepulchers, Wells with-
out water, and cloudes without rayne.
For so rype is the hypocrisie of men in
these dayes, that they which beare the
fayrest shew of godlinesse, doe most deny
the power thereof. For euen they, these
holy men, or rather holow trees (I would
they were holie trees, which are alwayes
greene,) are like the faire redd morning,
which bringeth rayne at noone: Like the
calme water, which is most deepe : like
the greene grasse, where the venemous
snake lieth, and the filthy curre maketh
his vrine . For they serue their bellies,
their flesh, the world, and in heart doe la-
bor for that meat only, which perisheth.
We care not for our liues, our soules, our
selues, we are inferiour to brute beastes.
Heare o heauens, & harken o earth: (saith
the Lord) the oxe knoweth his owner, &
the Ass his Masters cribbe, but my peo-
ple doth not know me, & again, the stork
in the ayre doeth knowe her appointed
times, the tutele, the crane, the swallow,
B ob.

*Isay. 1.
Ierom. 8.*

A Sermon preached

observe the time of their coming, but my people knoweth not the iudgement of the Lord. But why doth the ox know his owner, & the Ass his maisters cribb? why doe the storke, the turtle, the crane, the swallowe, observe the time of their coming? is it not for meate, for their bodies, and for their liues? shoulde they labour for their liues, & not we for ours? For well saide Tullie to Cæsar: *Non est hæc tua vita dicenda, quæ corpore & spiritu continetur: illa, inquam, illa, est vita tua Cæsar, quæ vigeat memoria secularum omnium.* &c. This is not to be called thy life, which doth consist of bodie and soule: that, I say that, O Cæsar is thy life, which shal endure thorow out all ages. &c. And well saide Africanus to Scipio: *Non tu is es, quem fama ista declarat: sed mens cuiusq; is est quisq;, non ea figura quæ digito demonstrari potest.* Thou art not he, Scipio, whom this form and proportion of bodie doth shew thee to be: and eche mans minde is the man, not that figure and shape of bodie, which may bee demonstrated, and poynted at with the finger. We then in labouring for this corruptible meate, doe neither labour to main-
teine

Orati. per M.
Marc.

In somnio
Scipionis.

at Paules Crosse.

teine our liues, nor yet too susteine our
selues. For this is not our life: & wee are
not they, whom these shapes and formes
of ours doe shew vs to be. Our soules are
our selues, & our selues, are our soules:
let vs then labour for our selues, that is,
for our soules.

As the Lord did carie the Iewes, so do-
eth hee offer too carie vs vppon Eagles *Exod. 19.*
winges, that whereas the deade carcase
is, we like young Eagles may resort, but
wee will not bee carried. As Christ did
clocke for the Iewes, so he doth for vs to
come vnder his wings, but wee will not
come. We are like Esops cocke, who *Mat. 23.*
esteemed more of one barley corne, the of *Psal. 19.*
all the precious stones in the world. The
heauens doe declare the glory of God,
the firmamēt sheweth his handy worke,
the Elemēts obserue their order, the sun
doth reioyce to run his course: onely the
foundations of mans hearte, are out of
course, only man doth disobey gods wil. *Ios. 10.*
The sun once abode in the mids of hea- *2. Reg. 20.*
uen for the space of a whole day, but
it was at the prayer of Ioshua the sunne
once went backe tenne degrees, but it
was at the request of Ezechias.

A Sermon preached

.Chro. 19.

but flesh and blood doth stil stand in the way of sinners, still walke in the counsell of the vngodly, sit stil in the chayre of pestilence, and still goe backe from the streight way, & streight path of the Lord, if this foode were cleane taken from vs, and were not to be found, as it hath byn, wee might then seeme to haue some reason to labour for the other meate. For as Hanum king of Ammon, tooke Dauids seruāts, shaued their beards halfe of, & cut of their garments by the halfe: so those shauers and shauelinges, those barbours and Barbarians of Rome, tooke away half the Lords Supper from the people, they might haue no drink. And took the woorde of God from them, they had not their meate. But now as Mary sate in her owne house quietly, & hearde Iesus preach: as in the dayes of Solomon, euery man vnder his figge tree, & vnder his vine tree, heard the lawe peaceably, euen from Dan to Beersheba: so nowe euery man in his owne house may reade with quietnesse, and euery one vnder his figge tree and vine tree with cheerefulnes and ioyfulnes may heare the glorious gospel of

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A Sermon preached

of Iesus Christ, euen from the mount to
Barwicke, from Douer to S. Dauies, the
Lord be thanked for it, the Lorde continue it, the Lord grant we be not vnthak-
full, & that we may labour for this meate
which endureth vnto euerlasting life. But
that my speech may more edifie, that it
may be mighty in operation, that it may
pearce and enter thorow, euen to the de-
uiding asunder of the soules and spirites,
of your ioynts & marrow: that you may
be pricked at the heart, in hearing this
my sermon, as the Iewes were at Peters
sermon, when they cried: Alas men and
brethren, what shall we doe? as Iosiah
was hearing the lawe read by Shaphan,
when ye tare his clothes. As the King of
Niniue was, when he hearde the woord
by Ionas, & as Eglon king of Moab, when
he heard the word by Ehud: who rose vp
from their thrones & cast of their Kingly
robes: that my talke may so be powdred
with salt, that it may giue sauour vnto al:
to conclude, that my sermon may be like
that precious oyntment, which was on A-
rons head, ranne downe on his beard, &
to the very lower skirts of his clothing:

Act. 2.

2. Chron. 34.

Iohn. 3.

Ind. 3.

A Sermon preached

That it may touch head & foote, king & subiect, hie & lowe, rich & poore, young & old, bond, and free, man and woman: Let vs first see what this meate is: secondly, why we should not labour for it: thirdly, let vs examine our selues, and this our age, whether wee labour for this meate or no.

What meate
is here meant,

By meate is meant: not onely food for the belly, which the erth bringeth forth, as greene hearbe for the seruice of men, wine to make glad the heart of man, oile to make him a cheerefull countenance, & bread to strengthen mans heart: not onely cloth for the back, & furniture for bedding, which by Gods appoyntment we receiue of dumbe creatures, as wooll of sheep, lether of oxen, tethers of foules, silk of wormes: but also honour, promotion, fauour, dignitie, woorship, countenance, iolity, pride, ambition, auarice, riches, surfetting, drunkennesse, and whatsoeuer else is carnall, whatsoeuer is fleshly, whatsoeuer is worldly, whatsoeuer is tēporal, whatsoeuer is not eternal, is called meate which perissheth. The which Epithetan is added both as a reason to withdraw vs from labouring for this meate,

be-

A Sermon preached

because it doth perishe, and also to declare a difference betweene the bodie & the soule, & the meates of them both. Lyra maketh this difference: *Cibus corporalis perit, non spiritualis: Si enim cibus corporalis maneat in propria forma, non nutrit, sed nocet corpori: sed si nutriat, oportet quod a propria natura pereat, & conuertatur in membra: econuerso cibus spiritualis manet & conuertit in seipsum sumentem.* That is: the meate of the bodie doth perish, but not the meate of the soule: for if the meate of the body should abide in it proper forme, it could not nourish, but hurte the bodie: but if it nourisheth, it must loose it proper nature, and be turned into the partes and members of him that taketh it; whereas contrariwise the meate of the soule doeth abide in it owne nature, and turneth him that taketh it into it selfe according to that saying of Augustine speaking as it were, in the person of this meate: *Non me mutabis in te, sed tu mutaberis in me.* Thou shalte not chaunge mee into thee, but thou shalte bee chaunged intoo mee, and another difference the same Lyra

Lyra in Ioh.

August.

A Sermon preached

Lira in Iohan. maketh in this sort: *Panis vita non solum vitam conseruat, sed etiam dat ipsam de nouo panis corporalis, vitam corporalem pre-existent[m] tantummodo conseruat.* The bread of life, doeth not onely preserue life, but geueth life anew: but the meate of the bodie onely preserueth the life, which is in the bodie: and let these serue for two reasons, to proue my secôd part. That we ought not to labour for meate which doth perish, wherevnto, nowe I come. In the beginning the Lorde God tooke the man, & put him into the garden of Eden, that he might keepe it and dresse it: wherevpon as Peter Lombard noteth, that man was made out of Paradise, and afterwarde put into it, both to signifie that he should not long continue there, and also that Paradise was assigned vnto him by grace, and not by nature: so haue we to learne, that God doeth so detest and abhorre idlenesse, that though then there was no neede of labour, yet hee woulde haue Adam there, not onely a keeper, but a dresser of the garden.

We ought
not to labour
for this meate.

Gen. 2.

Lib. 2. dist. 17.

For

at Paules crosse.

For although at the first God made *Gen. 2.*
 euery plant of the fiede, before it was in
 the earth, and euery herbe of the fiede,
 it grewe: (for the Lord had not caused it
 to rayne vppon the earth, neyther was
 there a man founde to till the ground)
 yet afterward God would haue the man
 to keepe, labour, dresse and trimme the
 garden, not in the sweate of his face, not
 in paine, not in sorrowe, but in mirth, ioy,
 pleasure, and peace. Where ydle liuers,
 loytring vacabundes, wilde rogues, beg-
 ging Friers, loose libertines, carnall Ana-
 baptistes, snatchers from other mens
 trenchers, they that liue in no vocation,
 no arte, no trade, no science, cannot
 make this a shroude for their sinne, or a
 cloake for their knauerie: saying, we are
 heare forbidden to labour: for this sen-
 tence of God pronounced against man, *Gen. 3.*
 in the sweate of thy face thou shalt eate
 thy breade, was not onely a curse, but a
 commaundement. That euery man
 should labour in some vocation: that, as
 Paule sayth: he that woulde not woorke
 might not eate. For wee heare, sayth *2. Thessa. 3.*
 he, that there are some which walke a-
 mong

at Paules Crosse,

mong you inordinately, and woorke not at all, but are busie bodies: therefore them that are such, wee warne and exhort by our Lorde Iesus Christ, that they woorke with quietnes, and eate their owne breade. For this commandement, giuen to the Iewes from God by Moses: there shal be no begger among you, was a commaundement, not only to moue the to pitie, to mercy to liberalitie: but also to take away, & roote out al loyterers, al shifters, al vagabunds, all busie bodies, all that liue in no vocation, from the common wealth of Israel. The slouthfull will not plow, because of winter, (sayth Solomon) therefore shall he begge in sommer, but haue nothing. But you will say, I will neyther plow nor begge, I will shift with the vniust steward (whom Christ commended) and say: dig I cannot, and to begge I am ashamed: The breade of deceite (sayth Solomon) is sweete to a man, but afterwarde his mouth shalbe filled with grauell. Wherefore we are not heere simplie forbidden to labour, but this is forbidden both to labour too carefully as the heathen doe, pr to labour for the meate of the bodie,

Pro. 20.

Luk. 16.

Pro. 20.

at Paules crosse.

and care not for the meate of the soule
as the Athistes doe, which saye in their
heartes, there is no God. The Lord God
knowing the nature of man, aboue al o-
ther vices, would be prone to gluttonie
and belly cheere, did first before al other
commandemēt, consecrate & proclaime
an iniunctiō of tēperancy, & fasting thou
shalt not eate of the tree of knowledge
of good & euil. The breach of the which
commaundement did iustly and diffe-
rently not onely thrust Adam and Euah
out of Paradise, but caused the Cheru-
bins to be heat, and the blade of a sword
shaken, to keepe the way of the tree of
life, for euer to keepe vs from it, had not
he which hath the keyes of the bottóles
who openeth, & no man shutteth, shut-
teth & no man openeth: he who deuided
the red sea, that we might escape frō the
Egyptiās: he who deuided the rock that
might haue water in the wildernesse, hee
who diuided Iordā, that we might pas in
to the land of promise: he who deuided
the earth that we might rise againe, he
who diuided the cloudes and the hea-
uens with his bodye that wee might
follow

Gen. 3.

Reuel. 3.

Reuel. 20.

at Paules Crosse,

might followe after him : he who onely
giueth to eate of the tree of life : had not
he I say, taken away the Cherubins, and
remooued the blade of a swoorde, too
make vs a plaine, direct, open, and safe
way to enter againe into Paradise, and to
taste of the fruite of the tree of life.
But what caused Euah to eate of it : that
which doeth cause vs all too labour for
that meate which perisheth. *Nititur in
vetitum.* We must desire that, which we
are forbidden to doe : it was a fruite too
get knowledge, a proude mynde : a fruite
pleasant to looke on, a wanton eye : a
fruite good for meate, a lickerishe tooth
of the woman. But that we may the bet-
ter vnderstande, howe God is grieued,
when men labour for this belley meate,
let vs call to remembrance the times of
olde, and thinke vppon the daies of late,
how the Lord hath executed his terrible
iudgements and horrible vengeance,
how he hath abundantly poured out of
the violl of his wrath, whē men haue bin
in the midst of their mirth, of their
feasting and banquetting. The people
sat downe to eate and drinke and rose

vp

vp againe to play : let me alone sayth the *Exod. 32*
Lorde to Moses, that my wrath may wax
hote against them, for I will consume
them. And although God hearde the *Num. 11.*
prayer of Moses, yet Moses slewe of those
belly Gods. 3000. men: agayne the peo-
ple lusted for meate, saying: who shall
giue vs fleshe to eate, wee remember the
fishe that we had in Egypt for naught,
the cucumbers, the pepons, the leekes,
the onyons and garlike. But nowe our
soule is dried away, wee can see nothing
but this Manna: as now sayth the Papists
where is our plentie of victuall? our fea-
sting, our singing, our ringing, our py-
ping, our dauncing? we see nothing, but
the bare Testament, nothing but this
manna sayde the Iewes, nothing but
this Gospell saye the Papistes, beholde
while the fleshe was betweene their
teeth, before it was chewed, the wrath of
the Lorde was kindled, there was an ex-
ceeding plague among them, that the
place was called Kibroth Hattannah, the
graves of lust. When fel downe the house
vpon the Lordes of the Philistines? at
a banquette. When fell downe the
house

A Sermon preached

1. Cor. 10.

house vpon Iobs children? at a feast. Yea
at the time of our & banquetting, the di-
uel is more busy with vs, & hath eftsones
more power ouer vs : at a diner did the
diuel moue Herode to behead Iohn Bap-
tist: & at a supper did Satan perswade Ju-
das to betray his maister, But what sayth
Paul to vs of these things? these things are
our examples, to the intēt we should not
lust after euil things, as they lusted: & al
these things came vnto the for exāples,
& ar writtē to admonish vs, vpo whō the
ends of the world are fallē. Bnt haue we
had no exāples of late? whō did the Lord
smite down in that terrible plague in Ox-
ford, not mockers of Gods seruantes, as
were the Philistines, not Idolaters, and
murmurers, as were the Iewes, but the
most religious, zealous, the godliest, the
strongest, the best learned, amongst vs,
iudges, sherif, knight, esquier, iustice, ge-
tleman, scholler, & for zeale, for godlines
& learning, I may truly say, for the most
of them, as Dauid said of Israel, the Lord
smot down the chosen men that were in
Oxford. But when was this done? euen
whē the meat was in our mouths at our
aete and proceeding a time of mirth, of
fea-

at Pauls Crosse.

feasting & bāquetting. I meane not that
 scholars made the feasts bnt their friends
 then assembled, I come a litle nearer to
 your remembrāce, was there not a great
 feaste and a greate assemblie in this
 Citie, not of Herode and his cour-
 tious, but of many right noble perso-
 nages, when the Lord of late shooke not
 London, not Englande onely, but
 the most part of Europe with a terrible
 earthquake: the earth at that time did
 shake, and we for a time did quake, the
 Lord shake the heartes of al englishmen:
 What shall I say of these: they are (no
 doubt) examples for vs, that in the mid-
 dest of our feasting, we set not our minds
 on our bellies, but remember our God
 & think on that meate, which endureth
 vnto euerlasting life. If we so doe the shall
 we come to the marriage of the greate
 kinges sonne: the Lord graunt wee may
 leaue our farmes, forsake our oxen, and
 not suffer our wiues to make vs say I can
 not come. Then shall we be partakers of
 that feast with the prodigall sonne: the
 Lorde turne vs home from feeding of
 swine and in hearte to cry for our sinnes
 father

A Sermon preached

De ieiunio.

father I haue sinned agaynst heauen, and
against thee, & I am no more worthy to
be called thy sonne. Then shall we enter
with the .5. wise virgines into the bride-
gromes chāber, the Lord graunt that we
haue lāps, that our lāps may haue oyle,
and that our oyle may burne. Man bee-
fore his fall, might onely eate of the fruit
of trees, (as Tertullian noteth) afterwarde
the vse of corne was lawefull for him,
conditionem consciencie, ipso situ corporis
approbante, the bodie allowing the state
and condition of the conscience. For
mans conscience being right and vpright
he looked vp toward heauen, and pluck
the fruite of trees: but when the con-
science of man was by sinne cast downe,
man turned his eyes toward, the ground
and made the graine of corne to bee his
meate, and so after the floode, not onely
fruite, not onely corne, but fleshe was al-
so lawfull. The Lorde did alwayes pro-
uide according to the times and seasons
and ages of mankind, sufficient and con-
uenient foode. Nay beholde the Lorde
feedeth the young rauens that call on
him: the foules of the heauen sowe not,
reape

at Pauls Crosse.

reape not, nor gather into ther barnes,
yet they are fed, and by our heauenly fa-
ther they are fedde. The Lillies of the
felde labour not, spinne not, yet
Solomon in all his royaltie was not clo-
thed like one of them. Thus then will
I reason: hath God care for beastes too
feede them, and for flowers too cloth
them, and will he not much more feede
and cloth vs? are they fedd and clothed
without sowing, without reaping, with-
out carying, without spinning and la-
bouring, and shall not wee bee clothed
and fed, if wee sowe, reape, cary, spinne,
and labour? Will God care for my ray-
ment? then much more for my body,
will he care for my bodie? then much
more for my life. For the life is more
woorth then meate, and the bodie more
woorth then rayment. I will then care
neither for cloth, nor foode, nor bodie,
nor life, but I will first seeke the kingdome
of God, and the righteousnes thereof,
and then I am fully assured, that all these
thinges shalbe ministred vnto me, thou
shalt not (saith the law) misse the mouth
of the Oxe that treadeth out the corne.

Psal. 147.
Math. 6.

C And

A Sermon preached

Dent. 22.

2. Cor. 10.

Psal. 104.

Psal. 104.

And again; if thou wilt finde a birds nest
& the dam sitting thereon, thou shalt not
take the dam with the yong. Doth God
take care for oxen? is God so mercifull
to birdes? & will he not take more care
for vs? will he not be more merciful vn-
to vs. In the Cedars of Libanus (saith the
Prophet) the byrdes make their nestes,
and the Fir trees are a dwelling for the
Storcke: the hie hills are a refuge for the
wilde Goates, and so are the stony rocks
for the conies: the Lyons roring after
their pray, doe seeke their meat at God.
In the Sea are thinges creeping innume-
rable, both smal and great beastes, there
goe the shippes, and there is that Leuia-
than, whom thou hast made to take his
pastime therein. These waite all vpon
thee, that thou maist giue them meat in
due season. Let not vs therefore labour
for this meate, let vs with prayer seeke
our meat at God, let vs waite vpon him,
and he will giue vs meate in due season.
For our God, which layeth the beames
of his chamber in the waters, which ma-
keth the cloudes his chariot, and wal-
keth

at Pauls Crosse.

keth vpon the winges of the winde, is so
 mercifull, that he suffereth his rayne to
 fall vpon bad and good, his sunne to
 shine vpon iust and vniust. For it is hee,
 that appoynteth the Moone for certain
 seasons, and by him the sunne knoweth
 his going downe. Hee couereth the hea-
 uen with clowdes, he prepareth rain for
 the earth, he maketh the grasse to grow
 vpon the mountaines, and greene hearb
 for the seruice of men. He doth com-
 mand the clowdes aboue, and open the dores
 of heauen. Hee doeth send the first and
 latter raine, his clowdes droppe farnes,
 hee onely maketh the vallies so full of
 corne, that they laugh and sing. If wee
 aske bread of our earthly father, will he
 giue vs a stone? if we aske fish, will hee
 giue vs a serpent? if we aske an egge, wil
 he giue vs a Scorpion? Much more will *Luk. 11.*
 our heauely father giue good things vn-
 to vs, if we labour for the meate that en-
 dureth vnto euerlasting life. Chrysostom
 woondreth, that men will presume so *Homil. 4th*
 much, to begge corruptible meate at *in Iohann.*
 Gods handes, seeing that among seauen
 petitions in the Lordes prayer, fixe are

A Sermon preached

for the spirit and soule, and but one (and not that altogether) for the bodie. For the first three : hallowed bee thy name : thy kingdome come, thy will be done : are for the spirit and soule, the three last, forgiue vs our trespasses, leade vs not into temptation, deliuer vs from euill : are also for the spirit and soule. Onely this giue vs this day our dayly breade, is for the bodie, and not for foode of bodie onely, but for meate of the soule. Ceres the goddesse of corne and bread : is placed in the lowest roome of the heathen Gods and Goddeses, and her daughter Proserpina, was married to Pluto king of hel. Let Ceres, bread, bellie, and bellie cheere be last and least accounted of vs. As for her daughters, they are not virgines to be married to the great kinges sonne, but harlots to be married to Belzebub king of hell. Tertullian saith, that although God after the flood did permit the vse of flesh, yet to his people hee inhibited the vse of certaine meates: *consilium exercende continentia*, a counsell & practise to exercise their continencie. vii sonnes with their mother, were by that horse.

Li. 10. aduersus Marcinnē.

A Sermon preached

horselech & bludsucker Antiochus most *2. Mach. 7.*
 cruelly put to death, because they would
 not eate swines fleshe agaynst the com-
 maundement of the Lord. Moses refu-
 sed to be called the sonne of Pharaos *Heb. 11.*
 daughter, and chose rather to suffer ad-
 uersitie with the people of God, then to
 enioy the pleasures of sinne for a season:
 esteeming the rebuke of Christ, greater
 riches then the treasures of Egypt. *Daniel. 10.*
 Daniel woulde not defile him selte with the
 portion of the kinges meate, nor with
 the wine that he dranke; he would haue
 nothing but pulse to eate, and water too
 drinke. O yee adulterers and adulterers-
 ses (sayth Iames) knowe yee not that the *Iam. 4.*
 frendship of this worlde is enmitie with
 God, & Iohn sayth: if any man loue this
 worlde, the loue of the father is not in
 him. Lay not vp your treasures therfore *1. Iohn. 2.*
 on earth, where the moth fretteth, the
 rust kankereth, the theefe breaketh tho-
 rowe and steale; but lay vp your treasures
 in heauē, wherē there is no moth to fret,
 no rust to kanker, no theefe too breake
 thorow and steale. For is it not a great
 folly to lay thy trefure in an Inne doubt-
 fully

A Sermon preached

2. Pet. 3.

Rom. 6.

fully, whē thou maist lay it in thine own house safely: folly to lay it in an house, which together with thy treasure thou shalt leaue behind thee certainly, & not in that house whither thou shalt go, find thy treasure assuredly, and abyde therein perpetually? the fashion of this worlde passeth away, the heauens and the earth waxe olde, as doth a garment: O let vs then get that which endureth vnto eueralting life. The heauens shal passe away with a noyse, the elements shal melt with heate, the earth and all the works therein shalbe burnt vp, o let vs then labour for that which the fire cannot consume, & which wil saue our soules frō eueralting fire, If we would thinke vpon our name that we are christians, we would, vnles we should prooue our selues to be reprobates, not so much labour for this bellie meat. First let vs reméber, that in our baptisme, we forsake the world, the flesh, & the diuel, for baptisme signifieth not only the death and resurrection of Christ, but that we must dye to sin, and liue in newnes of life. How shal we (saith Paul) that are dead to sin, liue yet therin,
Know

at Pauls Crosse.

Knowye not that al we which haue bin
 baptized into Iesus Christ, haue bin bap-
 tized into his death? we are buried then
 with him by baptisme into his death,
 that like as Christ was raised from the
 dead, to the glory of the father, so wee
 should walke in newnes of life. Seeodly,
 as thou art a christian, remember the e-
 state of thy lord & maister here on erth.
 Doeſt thou brag of thy blood, thy pro-
 genitors, thy house & stock? thy maister
 came as of a pure, so of a poore virgine
 espoused to a poore carpenter, who for
 lack of mony could haue no roome in
 the Inne, who did offer to the Lorde a
 paire of Pigeons, because he was not a-
 ble to buy a lamb. Ierome noteth, that
 only poore & sinfull women are named
 by S. Math. in the genelogie of Christ,
 as Ruth a poore Moabitiss, & pore Ma-
 ry the carpenters wife. to signifie howe
 Christ did vouchsafe to come of poore
 womē, & came into the world to redeē
 pore sinful persons, doeſt thou brag of
 the countrie Adam was made out of
 Paradice, and Euah in Paradice, yet the
 Diuell hadde more power ouer her
 then

Ieroma

A Sermon preached

Gen. 3.

then ouer him : they had both one name Adam , reed earth : for this name, Adam was not giuen by God only to the man, but also to the woman . Thy maister was not borne in Ierusalem, whither the wise men came, but in little Bethlehem , as it was prophesied . Doest thou glory in thy houses, buildings , courtes , pallaces? Thy maister was borne in a manger , the foxes haue holes , and the birdes haue nestes, but the sonne of man thy Lorde had no where to rest his heade on. Doest thou boast of thy bagges, thy coffers, thy welth? When thy maister woulde haue payed tribute, Iudas bagge was emptie, Peter must run and fetch a peece of monie in the mouth of a fishe . Doest thou desire to be well spoken of, to haue the good will of the world? There were generally iii. diuerse opinions of Christ : one, which flesh and blood could not reueale that he was Christ the sonne of God , an other of ignorance , that he was Elias, Ieremie, Iohn Baptist, or one of the prophets : the third was of mallice, that hee was a glutton, a drunkard , a bon companion, a friend to Publicans and sinners

a con-

a coniurer, a woorker by Diuels. But what sayth he? Woe bee vnto you when all men speake well of you, Why? For Luk. 6.

so did their fathers to the false Prophets. But reioyce when they speake euil of you for so did they to the true Prophets, reioyce, and great shalbe your rewarde in heauen. Finally, if you be a christian remember the resurrection of thy mayster Iesus Christ; and what of that? if you be Colloss. 3.

risen with Christ (sayth Peter) seeke those things that are aboue, where Christ sitteth at the right hand of God, I would to God we were as prouident and careful to provide foode for our soules, as brute beastes are vigilant and paynefull, to lay vp foode for theyr bodies. The Emmot doeth lay vp in sommer, foode for winter. *Istuc est sapere* (sayth Syrus Adelp.

in Terence) *non quod ante pedes modo est, videre: sed etiam illa que futura sunt.* This is wisdom, not to see those things only which lye before our feete, but to fore see thinges that are to come. But as the fishe called Vrlica feedeth alwayes on a stone, and being taken from the stone, dyeth presently: so we doe so cleaue vn-

Arist. hist. animal. 40.

to

A Sermon preached

Luk. 12.

*2. Cbro. 12,
Job. 10.*

to stones vntoo earthly thinges that
wee account life lost, if they bee taken
from vs, or wee from them. Nay I
would to G O D wee did not thinke
these corruptible thinges, to bee meete
meate, and sufficient food for our soules:
and say with the rich mans soule, thou
hast much goodes layde vppe for many
yeeres, liue at ease, eate, drinke, and take
thy pastime. But hearken, O foole this
night perhaps thy soule shalbe taken frō
thee. O foole, thou heapest vp riches, and
canst not tell who shalbe thine heire. O
foole, Solomon made shields of gold, but
Rehoboam his sonne, made the of brasse
O foole, in one day the Arabians tooke
away Iobs oxen and his Asses, the fire of
God burnt vp his sheepe & his seruants:
the Caldeans tooke away his cammelles
and slew his men. O foole it is more ea-
sie for a cammell to goe thorowe the eye
of a needle, then for one that trusteth in
his riches to come to heaven: O foole
what shall it profit thee to win the whole
world, & loose thine owne soule? O foole
what recompence canst thou make to re-
dresse thy soule? O foole, thou art not af-
sured whether thou shall liue one houre
O foole

O foole, where thy treasure is, there will
thy heart be also. Goe to nowe yee riche *Iames. 5.*
men (sayth S. Iames) weepe and howle
for the miseries, that shall come vppon,
you, your riches are corrupt, your gar-
ments are motheaten, your gold and sil-
uer is cancred, and the rust of them shal-
be a witnes against you, & shall eate your
flesh as it were fire, you haue heaped vpp
treasures for the last dayes. Take heede O
yee rich and mighty, you see your calling,
howe that not many wise men after the
flesh, not many mighty, not many noble *1. Cor. 1*
are called, but God hath chosent the foo-
lish of this world to ouerthrow the wise,
the weake too confounde the stronger.
Why? that no flesh should reioyce in his
presence. What then? that he that reioy-
ceth, should reioyce in the Lord. Whom
did the Lord choose for a captaine? No
expert souldiour. but Gedeon a thresher:
whō made he ruler ouer Pharaos house?
none of the nobles, but Ioseph a bonde
seruāt, whō made hee the first king of Iu-
da? not any of a great house, but Saule of
the little tribe of Gemini, and of the
least familie in the tribe. Whom made
hee to rule his people after Saule? no
prince,

at Pauls Crosse,

Prince, but Dauid a shephearde : whom had he to be his Prophet ? None of their Doctors, but Amos an heardman. Who had Christ to his disciples ? No scribes, but simple fishers. Many widowes were in Israel in the dayes of Elias, to none of them was he sent, but to a poore widowe in Sarepta. To whom was the newes of Christ his birth first brought ? not to Herode, not to Pilate, not Annas or Caiphas but to shepherdes, yea, and very poore shepherds, for they kept their sheepe in the field all night. God woulde not haue his Altar made in a kinges court, but in poore Oruan his threshing flowre : the Lorde would not haue his temple in Euphrata, a plentiful soyle but in the wood, a barren wildernesse. This was done that God might haue al the glory. Of Sara being barren came Isaack ; of Annah, whose wombe was dead, came Samuel : of Elizabeth, with whom it had ceased to be after the maner of women, came Iohn Baptist. And this was done, that G O D might haue all the glory, The Lorde gate victories for his people, with an Oxe goade, with pitchers, with Rāmes hornes, with

at Paules Crosse.

a iawe bone of an asse, with one sword, with a stone out of a sling, and this was done that G O D might haue all the glorie. Diseases were healed by spittle, by touching the hemme of a garment, by a napkin, by a shadow, and this was doone that G O D might haue all the glorie.

For there was no vertue in *Shamgars* oxe goade, nor in *Ionathans* sworde, nor in *Sampsons* iawe bone, nor in *Dauids* stone, wherewith they ouercame the *Philistines*: no vertue in *Gedeons* pitchers, wherewith he ouercame *Oreb* and *Zeb*: no power in the Trumpets of *Rammes* hornes, wherewith the walles of *Iericho* fell downe: there was no vertue eyther in the hem of *Christes* garment, or in his spittle or in *Paules* napkin, or in *Peters* shadowe, wherewith diseases were cured: no vertue in *Aarons* rod, wherewith the dust of *Egypt* was turned into lice: no power in *Moses* hand, wherewith the red sea was deuided: no vertue in the *Priests* feete or *Elias* his mantle, wherewith *Iordane* was deuided: yet all these thinges were done by such bare, base, weake, & simple

A Sermon preached

simple meanes, that no man should trust
in the arme of flesh, that no man should
seeke for any meate, that perisheth, and
that God in all things might only haue
the glory. Let vs now call to mind those
excellent names and titles, wherwith the
holy Ghost in the holy bible doth name
vs: the remembrance and consideration
whereof will somewhat withdrawe vs
from labouring for that meate, which
perisheth. Wee are called Angelles and
Saintes, Priestes, and a kingely priest-
hoode. Kinges, and a royall nation: ser-
uauntes of G O D, friendes of God,
sonnes of God, heyres of G O D, and
fellowe heyres with Iesus Christ: are
wee Angelles and Saintes? let vs then
seeke the thinges that are aboue. Are
we Priestes, and a kingly Priesthoode?
let vs then offer vp our bodyes, a liue-
ly sacrifice, and not labour for the meate
thereof. Are we kinges, and a royall
nation? let vs then lift vp our eyes to
heauen, and not cast our faces down
to the earth: lyke abiectes and bonde-
slaues. Are we seruantes of God? wee
cannot serue God and riches. Are wee
friendes

friendes of God : the friendshippe of
this worlde, is enmitie with God . Are
we sonnes of God, heires of God , and
fellowe heires with Iesus Christ? let vs
then with our brother the prodigal son
come home from feeding of swine, that
we may haue the best robe on our back,
a ring on our finger, shooes on our feet,
the fatte calfe killed for vs, to eate and
drinke, to singe, daunce , and be merye
with our elder brother Iesus Christe,
who sitteth in that house, which hath
many mansions , preparing roome for
vs. We were chaf, but now we are wheat:
we were drosse , but now we are golde:
we were rauens, but now we are doues:
wee were goates, but now we are sheep:
we were thornes, now we are grapes: we
were thistels, now we are lillies: we were
straungers, now we are citizens : wee
were harlots, now we are virgins : hell
was our inheritaunce, now heauen is
our possession : we were the children of
wrath, we are the sons of mercie: Finally
we were bondslaues to Satan, but now
we are heires of God, and coheires with
Iesus Christ.

We

A Sermon preached

Heb. 13.

We were once fet home, from going astray, let vs not agayne retorne to the wilderness: the candel was once lighted for vs, let vs not againe fall into darke holes: wine & oyle were once powred into our woundes, let vs not by wandring, fal again into hands of theeues. We were once founde: let vs not agayne loose our selues. Wee were once made aliue, let vs not againe kil our selues. Christ was once crucified for vs, that we should onely reioyce in the crosse of Iesus Christ, whereby the worlde is crucified to vs, and we to the world, let vs not crucifie to our selues again the sonne of God, & make a mock of him. The bodies of those beasts, whose blood was brought into the holy place by the hie prieste for sinne, were burnt without the campe: therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate. What is this to vs? let vs therefore (saith the Apostle) goe forth to him out of the campe, for here haue we no continuynge citie, but we looke for one to come. Wilt thou (O man) go forth out of the camp? Labour not so much to prouide meat for
the

the campe. The workes of the fleshe are manifest: as gluttony, dronkenesse, &c. *Gal. 5.*

They that doe such thinges, shall neuer inherit the kingdome of God. The fruite of the spirite is temperancie, and such like, against such there is no lawe: For they that are Chrises, haue crucified the fleshe, with the affections, and the lustes: if wee liue in the spirite, let vs also walke in the spirit. Woe be to you, (saith Esay) that ryse, to followe after dronkenesse, and are strong to drinke wine. Wilt thou resist the diuell? be sober, and watch, (saith Peter: beware, take heed) (saith our Sauour) least your harts be ouerloaden with surfaiting and dronkenesse, and that ayde come on you vnawares. Let vs then remember the time that we are in, and the consideration hereof shall call vs from labouring for this meate. Wee are not children of the night, nor of the darknes, that that day should come on vs, as a thiefe: wee are children of the day, and of the light: therefore let vs not sleepe, as other doe: but let vs watch, and be sober. For they that sleepe, sleepe in the night, and they

Esai. 5.

1. Pet. 5.

1. Thes. 5.

D.

that

A Sermon preached

Rom. I 3.

that bee dronken, are dronken in the night: but let vs, which are of the day be sober, considering the season, it is nowe time that wee shoulde arise from sleepe: for now is our saluation neerer, the whē we beleued it: the night is past, and the day is come, let vs therfore cast away the works of darkenes, & put on vs the armour of light: so that we walk honestly, as in the day, not in gluttony and drunkenesse, not in chambering and wantonnesse, not in strife and enui- ing, but put on the Lorde Iesus Christ, and take no thought for the flesh, to ful- fill the lusts of it. Consider the time, for the deuill knoweth his time to be short, the yeares of his lease are now almoste expired, therfore now he will make ha- uocke. Consider the time: for the day of the Lorde is at hand, let vs waite for his cōming. Cōsider the time, we haue had the Gospel these xxii. ful yeres: by reaso now we should be able to be taken for tutors, to teach and gouern our selues. The sunne stode still in the midst of heauen for a whole day, in the dayes of Iosua: neuer such a daye of light,

as was in the dayes of Iosua. The sonne of God hath holden his sunn ouer this Realm a long time, neuer such a time of light, as hath beene in the dayes of Elizabeth. Many haue desired to see that we see, and could not see them: & to heare those thinges that we heare, but could not heare them. But yet beholde, the Niniuites, shall rise, and shalbe able to condemne vs: for they repented at three dayes preaching. If such preaching had beene in Tyrus and Sydon, in Sodoma, & Gomorrha, in the new found landes, as hath beene in England, they woulde haue brought forth more fruite of repentaunce, then we haue done. Let vs therefore (for it is time) with weeping and fasting turne to the Lord our God. The Iewes in token of contrition and true repentaunce, did sometimes were sackloth, sometime tumbled in ashes, sotime did lye on the ground, rent their cloths, shaued their heds, & powred out water before the Lord, signifying that they were like vnto water, which being powred out, is troden vnder foote, runneth away, and is dried vp.

Let vs rente our heartes, and not *1. Sam. 7.*

D. 2.

our

A Sermon preached

our garmentes, put on sobrietic, and not sackloth, tumble in heauines, and not in ashes, lye in mourning, and not on the ground: cut of the foreskin of our harts, and not shaue the hayre of our heades: powre teares out of our eies, and not water out of buckets: let vs weepe, as Ezechias wept, who turned his face to the wall, and wept heauily: as Mary, who fell downe behinde Iesus, and wept pitifully: as Peter, who remembring the wordes of Christ, went out and wepte bitterly. Wee are not commaunded to fast, eyther fortie dayes, as Moses before the law, as Elyas vnder the law, as Christ after the lawe, or superstitiously, or hypocritically, as the Papistes doe: but that euery man may truly say with Paule: I chastise my body, & bring it vnder subiection, least when I haue preached to others, I my selfe become a castaway. The Lorde will prouide for them that seeke him. The multitud was with Christ three dayes, and had nothing to eate, yet they were not hungry: bee strong then, O Sampson, a dry iaw bone shall giue thee water, before thou perish: Faint not O Israell,

1. Cor. 9

Marc. 8.

at Paules Crosse,

Israel, the Lord shall turne the hard rock into a standing water, and the flinte into a springing well, before thou perish: dispayre not, Elyas, the Angelles of heauen, the Rauens of the ayre shall feede thee, before thou perish. Die not, O Daniel, if none in Babilon wil pitie thee, Abacucke shalbe brought out of Iewrie to bring thee meate, before thou perish: You cannot adde one cubit to your stature, after this meat the Gentles labour, a sparowe doeth not fall downe to the ground, without Gods prouidence, all the hayres of your head are numbred, I haue beene young, and now I am olde, (sayeth Dauid) yet I neuer sawe the righteous forsaken, nor his seede to begge their bread. O care not then for to morowe, the morowe shall care for it selfe:

ἀρχὴ τοῦ τῇ ἡμέρᾳ, ἢ κακία αὐτῆς The

day hath enough with his owne griefe Whether we Let vs now examine our selues, whether labor for this we labour for this meate, or noe. And so meat, or noe. I come to my third part.

If we consider the great and gracious benefits, wherewith God hath blessed England: as peace, wealth, heath, liber-

A Sermon preached

tie,plentie,victorie, the Gospell, Preachers,Gouernours, so noble and wise counsaylours,so godly and so zealous a Princes : England hath receiued much: therefore of England much shalbe required.England is not able to render (I appeale to euery mans conscience) one for a thousand,therefore is England very much indebted.O London, daughter of England,thy siluer is become drosse, thy wheate, chaffe, thy gold, yron, thy wine water,thy grapes,thorns,thy figs, thistels: yet thou art taught the will of thy father more then other thy sisters of England: therefore,O London, with many stripes (vnlesse the Lord turne to thee,& thou to him) and that shortely, thou must needes be punished. For we al doe so draw iniquitie, with cordes of vanitie,and sinne,as with cart ropes, we so staine our selues with our own works and goe a whoring with our owne inuentions: as Iob in body,so we in soule are so sicke from the soule of the foote, to the crowne of the head,that(had not the Lorde reserued a remnant amongst vs,had not oftentimes Aaron & Moses, Phineches

Phineches and Hester stooode in the gap)
England should haue beene, not like a
cottage in a vinyard, not like a lodge in
a garde of cucumbers, but should haue
beene as Sodom, and like vnto Gomor-
rha. The Lorde may nowe iustly say to
England, as hee somtimes spake vnto
Babylon. Come downe, and sit in the
dust, O daughter Englande, thou shalt *Isay. 47.*
no more be called tender, and delicate,
take the millstones, & grind meale, loose
thy lockes, make bare thy feete, vnco-
uer thy legs and thighs, passe through
the floodes, thy filthinesse shalbe disco-
uered, thy shame shalbe seene, I will take
vengeaunce, and will not meete thee as
a man: for God hath not dealt so with
any nation, neither hath Asia, Africa,
America, and the molt parte of Europa
such knowledge and preaching of his
lawes. England hath not drunken at the
hand of the Lord, the cup of his wrath,
the dregs of trembling, as France, Flan-
ders, and other her sisters haue done:
Yet beholde Engelande doeth still
heape vp vengeaunce against the day of
D.4. venge-

A Sermon preached

vengeaunce. and doth not consider, that the long suffering of the Lord doth lead herevnto repentance. If England would repent, the Lord wold continue to blesse her, to giue her victories ouer her enemies, that neither open enemies abroad, nor priuy conspirators at home, shall be able to doe her violence. Sisera by Deborah, a woman, shall haue a nayle knockt into his skull. Holofernes by Iudith, a woman, shall haue his head cut off. Abimelech by a woman, shall haue a peece of a milstone breake his brainepan. By Elizabeth, a woman, the Goates of Italy, The wolues of Spaine, the cormorantes of Rome. The Irish coltes, and the Foxes of England, that are now in Ireland, and all other her enemies shall so bee brought to shame, that as Abimilech cryed: O kill mee my page, that it bee not sayde, a woman hath slaine Abimelech: so shall they cry, O kill vs, earth deuoure vs, hilles couer vs, Sea swallowe vs vp, that it be not sayd, a woman hath thus triumphed ouer vs. Let praise & giuinges thanks, as a sweet odoriferous fauour assend into the nostrelles of
the

Iudg. 9.

the Lord of hostes, for the victorie that lately hee hath giuen to vs in Ireland. Goe tell them, (if they haue any friende heere) that those Goates, Wolues, cormorantes, Coltes, Foxes, shalbe so hunted and bayted by an English Gray, that not one of them shall be left to pisse against a wall. And wee saye, that Christ spake of Herod, goe tell that Foxe, that lyeth hidden, wee preach to day, yesterday, to morow, and will preache, vntill the house of the Lorde bee made perfect. God graunt we may so doe. This is our hope, that though the Kinges of the earth stand vp together against the Lorde, and his annoynted seruaunt Elizabeth, though they rore like Lions, and stampe like fatte bulles of Bashan: yet the Lorde shall bruse them with a rodde of yron, and breake them in peeces, like a potters vessel. They shall bee like water that runneth a pace, like a snaile, like the vntimely fruite of a woman, lyke a tottering wal, like a broken hedge: the lord shal awake out of sleep, as a giant refreshed with wine, & shal put them to a perpetual shame. Ieroboam shal not be able to

D.5.

pull

A Sermon preached

pul in his hād: Iezabel shalbe hurled out
at a windowe; Ahab shalbe a portion for
dogs: The Lord shal so fight for England,
(if we repent) that his sword shal surfeite
with flesh, & his arrowes shalbe drunken
with blood. Wherefore (O England) I
would to God all England hearde my
voyce (& I would my voyce might sinke
into your hearts, as it doth found in your
eares) It is time to leaue of labouring for
worldly pelfe, and to take the bread and
water of afflictiō with Michaiah: to min-
gle thy breade with ashes, and thy drinke
with weeping, with Dauid: & to eat the
bread of Barley and beanes with Ezechiel.
As our Sauour spake to the Iewes
of the Scribes and Pharisies, so say I to
you of the Papistes. Vnlesse your right-
eousnesse exceede the righteousness of
the Scribes and Pharisies, I meane Pa-
pistes and Romanistes. You shall neuer
enter into the kingdome of G. O. D.
But alas for pitie, alas for shame, are not
many that beare the name of Prote-
stantes, and Gospellers, inferiour too
them? We vse our libertie as a cloake
of loosenesse, wee turne the grace of
God into wantonnesse, and the glorious
Gospell

2. Reg. 22.

Ezech. 4.

at *Pauls crosse.*

gospel of Iesus Christ into lewdnesse.
 Are not wee come from the excesse, to
 the defect? from blinde zeale, to wilfull
 vngodlinesse? from ignoraunce in dark-
 nesse, to wickednesse in knoweledge?
 from many Gods, to noe God? from
 papisme, to Athisme? from superstition,
 to irreligion? they did fast often, we sel-
 dome: they came to the Church in the
 night, we scarce in the day: they gaue
 almes, we liue to our selues. I condemne
 not al, I speake of many. Did the Papstes
 these things for merit, for desert, for satis-
 faction, & should not we doe them of du-
 tie, of pittie, of pietie and charitie? They
 did *bona*, but not *bene*: good things, but
 to an ill ende. We now know what is *be-
 ne*, let vs doe *bona*. Did they these things
 in darknes? should not wee doe them in
 light? they in the night, & not we in the
 day? they in blindnes, not we in knowe-
 ledge? they in superstition, & not we in
 religion? they to an ill end, & not we to a
 good end? they at the commaundement
 of man, of the Pope: not wee at the
 commaundement of God, of Christe?
 Nay, this is the saying of the worlde:
 Doeth

A Sermon preached

Doeth he frequent the Church? he is an hypocrite: doeth he fast; he wil be saued by his workes. Doth he giue almes? he is a Papist. O miserable worlde, wherein prayer is counted hypocrisie: zeale is counted folly: fasting and almes deedes are counted poperie. But what is the cause of this? because we all labour for that meate which perisheth. Do not the Papists call vs loose libertines, carnall Gospellers, wanton Epicures? doe not they in their motions make this an argument, to proue that they haue the true Church? because they fast, praye, giue almes more then wee: because by Papists, colledges haue beene founded, churches erected, scholes builded, and almes houses set vp, and maintained: O happy were we (for great should our rewarde be in heauen) if for the name of Christ onely we were euil spoken of: but if we contemne prayer, despise fasting, abhorre almes deedes, pull from churches, defraud the ministers, throw down almes houses, gape after colledge lands, pluck at their formes (as it is too true in many Englishmē at this day) then I must say.

say, O miserable wretches. *Propter nos
male audit nomen Dei inter Gentes, inter
Papistas.* By reasoⁿ of vs the name of God
is blasphemed among the Gentiles, a-
mong the Papistes. Let our Sauour Je-
sus counsaile vs: make you bags, which
waxe not olde, a treasure that can neuer
fayle in heauen: let Paule giue you rea-
sons. First, godlynes is great gaine, if a
man be content with that hee hath. Se-
condly, wee brought nothing into this
worlde, neither shall wee cary any thing
out. Thirdly, they that wilberich, fal into *Luk. 12*
temptation, & snares, & into many foo- *1. Tim. 6.*
lish & noisome lusts, which drown men
in perditioⁿ & destruction. 4. the desire of
mony is the roote of al euil, which while
some lusted after, they erred from the
faith, and pearced themselues thorough
with many sorowes. But I heare you say,
we labour for the meate of the soule: we
heare the word, we loue the Gospel, we
imbrace the preachers thereof, we haue
forsaken the Popes yoke, and cast of the
whores marke, I woulde to God many
did not so: euen for the meate that peri-
sheth, to keep their laⁿds, houses, liuings,
liberty,

A Sermon preached.

libertie, countenance? the Gospell hath
peace, quietnes, fruition of goodes. and
lands, I wil therefore be a Gospeller. Satā
was deceiued in Iob. I fear, that if I shuld
say, as he saide, I should not altogether
erre, I wold, I might. lord, doth this peo-
ple feare thee for nought? hast not thou
made an hedge about them, made their
house, made their substance to increase
in the land: but stretch forth thine hand
and trouble that they haue, & they will
curse thee to thy face. A man, & so God
may haue many friends in time of peace
& prosperitie: but in time of aduersitie
& persecutiō, thē is a friend tried. Wheat
& chaff wil go together, vntil they come
to the flayle: golde and drosse will goe
together, vntill they come to the fire:
rust and yron will goe together, vntill
they come to the scourer: but then fare-
well wheate, and farewell chaffe: farewell
gold, and farewell drosse: farewell rust,
and farewell yron. Are not now many
zealous for the Gospell, as Demetrius
the siluer smith was hot in mainteining
Diana? was he so zealous, because hee
loued

Actes. 19.

loued Diana, or her religion? No, no:
but because (as he confessed) he had his
liuing by making of shrines for the god-
desse. The young man wil folow Christ,
vntill he come to this, sell thy goodes:
then farewell Christ: take vp your cros-
ses (saith Christ) lay down your purses,
and folow me. Why were the Priests of
Babilon (marke whether this bee not
true in the priests of Rome) so furious
against Daniell, speaking against Bell?
was it for loue and zeale they bare to
Bell? no, no: there was spent vpon Bell
euery night 108. gallons of fine flowre,
40. sheepe, and 60. gallons of wine. The
Priestes should haue lost this, if Bell had
gone down. This was the cause of their
fury zeale. They serued God Bell in the
day, but God belly in the night: wee
serue God belly day and night: they
sayde: great art thou, O Bell, and with
thee there is no deceite: We cry, great
art thou O belly, and with thee there
is no deceite, thou eatest vp all. Phi-
lopinus is nowe euery where, who
desired

A Sermon preached

De Zacheo.

Math. 8.

2. Chro. 21.

2. Reg. 19.

Math. 24.

desired hee might haue a necke as long as a Cranes necke. But where is Peter, Andrew, James, Iohn, Mathew, who forsooke all, and followed Christ? Yea, but Zacheus gaue but halfe his goods to the poore: why did he not geue al? Because (as Chrysostome noteth) the other halfe he reserued, to render foure folde, if hee had defrauded any man, as hee himselfe promised. Nay Christ shalbee welcome among the Gergesens, but if they loose an hogge, I pray you sir departe, your roome is better than your companie. Great was the loue and zeale of Ornam, who gaue bullockes to Dauid, and made fire with his threshing instrumēt. Great was the loue and zeale of Elizeus, who, when Elias called him, slewe oxen, & did seeth them, with the instrumentes of the oxen. But we must doe more then this, if our right hand, or eye offend vs, we must cut them off, and pull them out.

What shall I say? the end of the world must needs be at hand, because that men doe so loue theselues. To heare of warres (saith our Sauour) to haue pestilence, famine, earthquakes, these are but the beginnings

at Paules Crosse.

ginnings of sorowe, but when besides these, iniquitie shal haue the vpper hand, and the loue of men shall fayle, then behold he is at the doores. In that the preachers of gods word are so neglected, and so litle provided for, doth proue that the Lord is at hand, and wil shortly take vengeance, I would all Magistrates, and Patrones of benefices would folow the example of good king Ezechias, who in the first yeeare, yea, the first moneth of his reigne, did command the people to giue a part to the Priestes & Leuites, that they might be encouraged in the lawe of the Lorde. Liuinges are not geuen, they are solde as common as oysters at Byllingesgate. This is the cause that Ministers are not, nor cannot be so liberal, as their predecessors haue been: yea, this is the cause why doltes, ignorant Asses, idle, & idle Shepheardes haue the liuinges. I call the Idols: I wil proue it. They haue eyes and see not, eares and heare not, handes and minister not, tongues and speake not: I was about to say, they haue mouthes & eate not, but then I shoulde haue slaundered them: In this I confesse they are

2. Reg. 18]

E

not

A Sermon preached

not Idols. A good scholet, and an honest
godlie minister, will rather beg, then buy
your liuinges, O yee robbe Churches,
whose portion shalbe fire and brimstone
too drinke: for you are the causes, why
many thousands of soules haue perished:
of you, O the benefice mongers, shall be
required, not hand, for hand, or eye for
eye: but blood for blood, life for life,
and soule for soule. You make the mi-
nisters your seruing men, you make them
iourney men, they haue the name, you
haue the profite, they the straw, but you
haue the corne, nay you haue some straw
also. I could somewhat beare this, if here
by, they for whom Christ died, were not
famished: therefore in bitternesse of
spirite, in grieve of heart, in vexation of
conscience, and in torment of my soule,
I speake it: that euen now I doe see
as it were, Pharaoh king of Egypt ri-
sing vppe to condemne you. Who
when hee solde all the lande of Egypt,
gaue straight commaundement, that
no one foote of the Priestes landes
shoulde bee solde. Reade the hystorie,
Hadd hee suche care for Idolatrous
Priestes

Priestes, and haue you no more care for
the Ministers of Iesus Christ? Are you
Protestantes, you Gospellers, you Chri-
stians? You are Athistes, Epicures,
that say in your hearts there is no God.
But perhaps fewe are heere of whom
I speake: let me vtter a few words to you
merchant men, whom I see present, and
so I will end. Although Mercurie, (who
was supposed to bee the God of mer-
chants,) had winges on his feet, and had
alwayes a cocke by his side, to signifie
that merchantes shoulde be swift in their
businesse, should be vigilant as the cock,
or rise at the cocke crowing: yet labour
not to greedily, to carefully for this meat
for as the good hath in one hand a scep-
ter to giue kingdōs, wealth, & riches: so
he is pictured to haue in his other hand
a rod wrapt in snakes, to giue poyson, ru-
ine and death: beware, least while you
gape for the scepter, you receiue snakes.
And although your G O D is saide to
haue kyled Argos, who had a hundred
eyes: least Argos shoulde perceiue the
vniust dealing of the Merchauntes,
yet the Lorde your G O D lyueth,

A Sermon preached

Psal. 107.

who searcheth the corners , seeth the
bottome, heareth the motions , and
vnderstandeth the thoughtes of your
heartes. But what sayeth the Prophet?
All men shoulde prayse the Lorde, but
aboue all other, merchantes are bound
to performe the same. For (sayeth hee)
they that goe downe to the Sea in ships,
and occupie their businesse in greate
waters, these men see the woorkes of
the Lord, and his woonders in the deepe.
And when there hee hath fully described
the woonders and woorkes of the Lorde
that they see, hee thus concludeth with
a vehement exhortation : O that men
woulde therefore prayse the Lorde for
his goodnesse, and declare the woon-
ders that hee hath done for the sonnes
of men. Twoo thinges are required of
you (O yee Merchautes) to prayse the
Lorde, and too declare his woonders,
that you haue scene, vnto others. For-
sake not the Lorde by goyng too your
shippes : Remember the shippe that Io-
nas was in. Beware howe you haue fe-
lowshippe with heathen men, with Infi-
dels,

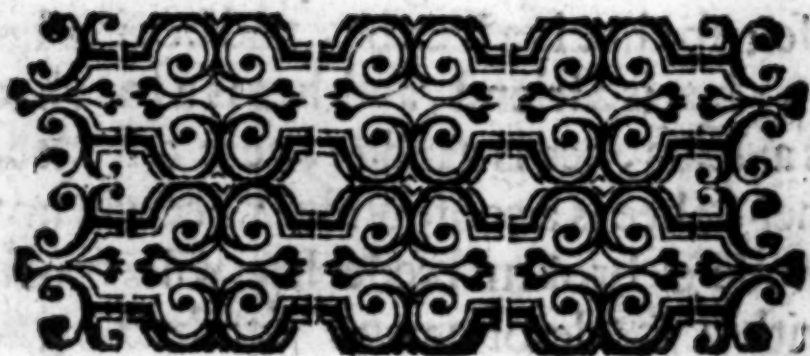
dels, Athistes, and Papistes : because Ie-
hosophat king of Iuda, ioyned with Aha-
ziah king of Israel, to sende shippes too
Tarshish for gold, he was reprehended by
Eliezer, and his shippes were broken.
Take Christe into your shippes : when
Christ was not in the shippe with his
Disciples, the shippe was almost drow-
ned. If Christ be in your shippe, let him
not sleepe there : when he slept, the shipp
had almost perished. Keepe him waking
with prayer : singing with melodie in
your heartes too the Lorde . To con-
clude, labour not for the meate which
perisheth : for then you shall perish, but
labour for that meate which doth en-
dure vnto euerlasting life : for then the
sonne of man shall geue you euerlasting
life : for hee is a Lambe, and hee is a Li-
on : hee is a friend, and hee is a foe : hee
is a Iesus, hee is a iudge, he is a Redee-
mer, hee is a confounder : hee will not
bruisse a broken reede hee will bruisse
with a rodde of yron : hee hath wa-
ter, hee hath fire : hee hath heauen, hee
hath hell : hee hath Angels, he hath di-
uels : he hath a scepter, he hath a sword :

2. Chro. 20.

A Sermon preached


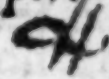
hee hath *Væ* woe : hee hath *Euge*, go
too : he hath *Benedicti*, Blessed, he hath
Maledicti, Cursed : he hath *Venite*, come,
hee hath *ite*, goe : hee hath a right hand,
hee hath a left hand : he hath ioy, he hath
sorrowe : hee hath mercy, hee hath ven-
geance : he doth geue euerlasting death,
and euerlasting life, to him there-
fore with the Father and the
holie Ghost be geuen all
honor glory, &c.
Amen.

An ende of the first Sermon.



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The ii. Sermon.

L *Labour not for the meat that peris-
sheth. &c.*  



Orasmuche as I haue
shewed you the braod
way, where you shulde
not walke, & the wide
gate, where you should
not enter : it is reason
that I declare the nar-
rowe way, where you should tread, and
the straight gate, where wee all desire to
passe thorow. Behold I haue opened vn-
to you the woorkes of darknesse, which
you must cal. of, nowe I will geue you
the armour of light, which you must put
on. I haue dehorted you, and I hope tho-
rowly dissuaded you from labouring for
the meate that perisheth : Nowe in
the tender mercie of God, in the bowels,
blood and wounds of Iesus Christ, I ex-
hort you, and I trust, I shal thorowly per-
swade you too labour for that meate

A Sermon preached

Lnke. 10.

which endureth vnto euerlasting life. Wherefore as our Sauour reprehended Martha, beeing carefull about many things, in preparing the dinner, not simply reprehending eyther her labour, as her hospitalitie, but reprehended her because she did not consider the time, wher in Christ taught Mary, and offered too teach her, and because shee preferred the dressing of the dinner, to the hearing of Gods woord, and afterwarde exhorted her too followe the example of her sister Mary, who had chosen the better parte, which neuer should bee taken from her. So after that I haue proued that we shuld not labour for the meat which perisheth, and that wee all are too carefull for many thinges, not considering the time, wher in our Sauour doth so mercifully offer to teach vs: I must exhort you to choose the better parte, which neuer shall bee taken from you, that is, to labour for that meat which endureth vnto euerlasting life. For although the Lord did raine flesh as thick as dust, feathered foules as the sande of the sea, and Manna as the hoare frost. yet he would haue euery man to labour, and

Exod. 16.

gather it, one house might not gather it for an other, one man might not sell it, or giue it to another: euen so euery man must labour for this meate, gather it for himselfe be it neuer so plentie, being farre better then Manna: for Manna melted when the sun did shine, but this Manna, though heauen and earth should be on fire, and burne to ashes, continueth euer, endureth vnto euerlasting life. Although we need not goe *2. Sam. 6.* seeke the arke of G O D, as Dauid did, *2. Reg. 22.* nor the booke of the law, as Iosias did: nor goe vp to Ierusalem to worship, as the Iewes did, nor desire that one might come from the dead, and teach vs, as the glutton did: we cannot say the law is in the mount with Moses, who shall goe vp, and fet it? wee cannot say (as in the dayes of Queene Mary wee might) it is beyond the seas, who shal goe ouer and bring it vnto vs: yet we must not be idle, negligent and carelesse, we must labour for it, although the worde be very neere vnto vs, euen in our mouths & our harts for to doe it, as Moses spak to the Iewes: though the Lord hath put his

Deut. 30.

E. 5.

lawes

A Sermon preached

Iere. 31.

1. Reg. 19.

1 Reg. 22

lawes in our mindes, and in our hearts
hath written them, he our God, and we
his people: euery man doeth not (or
should not neede) teach his neighbour,
nor euery man his brother, saying; know
the Lord: but all knowe him, from the
least to the greatest, as Jeremy prophe-
cied: yet must we labour for this meate.
Though Elyas cannot now say, I am left
alone, Achab cannot say, there is but
one Michiah besides my 400. Prophets:
though Elyas haue not onely Elizeus
for his scholler: nor Elizeus onely Esay:
nor Esay onely Jeremy: nor Jeremy one-
ly Daniell: nor Daniell onely Aggeus,
and Zacharias, nor the Lorde onely xii.
Prophets that haue written, nor Christ
onely eleuen good Disciples, but the
Lord hath giuen the worde, and great
is the company of the preachers: yet
we must labour for this meat. Although
the Ministers are not scattered abroad,
as Iohn in Asia, Peter in Samaria, Phil-
lip in Alexandria, Thomas in Aethiopia,
Bartholomewe in India, Andrew in Scy-
thia, Simon in Persia, Iudas in Meso-
potamia,

potamia, Marcus in Colonia, Nathana-
 ell in Fraunce, Ioseph of Aramithia in I. Theodoret.
 Scotland, and Paule in England: but
 the vniuersities, and other places are
 full of them: yet must wee labour for
 this meate. Although the Midwiues
 neede not feare the kinge of Aegypt to
 hide Moses three monethes, and after-
 warde to cast him out. Rahab need not
 to feare the king of Ierico, to hyde the
 spies vnder stalkes of flaxe, and let them
 downe at her window. Michael need
 not feare her father Saule, to let her hus-
 band Dauid downe at a windowe, and
 to lay an Image in his bead. Obadiah
 need not feare Queene Iezabell, to hide
 a hundred Prophets in a caue. The Dis-
 ciples need not feare the hye Priestes to
 let downe Paule thorowe the wall, by
 a rope, in a basket. Moses need not
 feare Pharao, and saye, I haue a
 stutting tongue: Jeremy need not
 feare the Iewes, and saye, I am
 a childe. Jonas need not feare the
 King of Ninuie, and so for to runne
 away

Exo. 2.

Iosh. 2.

I. Sam. 19.

I. Reg. 18

Act. 9.

Exod. 4

Iere. 1.

Jo. 1.

A Sermon preached

away both from him, & from the Lord: but all the Ministers of the Lorde are mainteined, and preserved: may utter the message of their master, boldly without feare, and freely without daunger: yet wee must labour for this meate, although the Lorde hath broken the bowe, and knapped the speare in sunder, broken our swordes into mattocks, and our speares into sithes: blessed vs with the crowne of peace, and crowned vs with mercie and louing kindnes: yet must wee labour for this meate, if it were a time of derth, of scarcitie, of penurie, the we might haue some pretence to labour for belly meate, as Iacob did send into Aegypt for corne: as Dauid did send to Naball for victuall: then we might seeme to haue some coulour of cause to doubt. and to be ouer carefull, as Moses was, when he sayde: shall the sheepe & the beeues be flaine for them, or shal al the fishe of the sea bee gathered for them, and suffice them? as King Iehorams seruante, who mocked the Prophet, prophecying the plentie of corne to bee the next day: and sayde, though

Gene. 42.

1. Sam. 25.

Num. 11.

at Paules Crosse.

though the Lorde woulde make win- *2.Reg.7.*
dowes in the heauen, could this come
to passe? As Saint Andrew, who sayde,
there is a little boy heere, which hath
fue barly loanes, and two fishes, but
what are they amongst so many? If I *Io.6.*
say, we were brought into such extre-
mitie, as they were, fleshe and bloud
woulde be ready to doubt. But seeing
God hath blessed the fruite of our cat-
tell, the increase of our kine, the flockes
of our sheepe, our basket, our dough,
seeing al his blessings are come vpon vs,
and ouertaken vs, as hee promysed to *Deut.28.*
them that feare him: why should wee
labour to fulfill the lustes of the fleshe,
and take no care to prouide victuall for
our soules? I pray God those things be
not the fall of England, which were the
vtter ruine of Sodome. They were iiii.
sinnes: pride, pride aboundeth in Eng- *Ezech.16.*
land: fulnesse of bread, gluttony tri-
umpheth in England: idlenesse; idle-
nesse is succoured in Englande: con-
tempt of the poore, & beholde this sin,
hath

A Sermon preached.

hath, as a Queene gottē the vpper hand
in England. Aboue all other vices. The
way to heauen is a narrow way, the gate
is a straight gate: then wee must strue
and labour to enter in. The kingdome
of heauē is a treasure hid in the ground,
it is a pearle of great price in a far coun-
try: then must we take our spade & dig:
then must we enter into ship, and passe
ouer the seas. We are in the Lords Vin-
yarde, not they that sleepe and are idle
shall haue their penny at night: but they
that worke and labour. Thou art pro-
mised to haue, but thou must aske, and
haue: thou shalt finde, but thou must
seeke and finde: it shalbe opened vnto
thee, but thou must first knocke, and
then it shalbe opened. Knocke like the
womā of Canaan, who continued knoc-
king, although shee was three times re-
pelled, and the gate of mercie was shut
against her, not that she should not en-
ter in: but that with more earnestnes,
desire, and vehemencie shee myght
knocke, and euen pryē thorowe the
chinkes

Mat. 15

chinkes of the gate: so must wee labour
by prayer for our meate , and though
we haue not our petitions at the first, se-
cond, and third knocking , yet we must
knocke : as Peter continued knocking *Act. 12.*
at the dore, before hee coulde come in.
Labour to see Christ, as Zacheus, who, *Luk. 19.*
being a man of worship, in the middes
of a citie, did climb vpon a wild Figtree,
like a boy to see Christ, because he was a
man of lowe stature, and coulde not see
Christ for the prease.

Let vs labour by fayth, as did the sick
of the palsey , to come to Christ , who
seeing hee could not goe in at the dore,
for the multitude, was let down thorow
the roof of the house, which they vnco-
uered. Let vs labor by faith to touch the *Mar. 2.*
very hem of Christes garment , as did
the woman, who had an issue of blood
twelue yeares , and had spent all her
money on Phisitians . If wee thus la-
bour, saluation wil come into Zache- *Mat. 9.*
us house, the dropsie shall bee cured,
the issue of blood shalbe stopped . Re-
member what a iorny the queen of Saba
tooke .

A Sermon preached

1. Reg. 10.

Act. 8.

Mat. 2.

tooke to come to heare the wisedome of Solomon : Remember the trauell of the Eunuche of Ethiopia , Candaces the Queene of the Ethiopians chiefe gouernour, who had the rule of al her treasure, and came to Hierusalem to worship: Remember the long iourney of the wisemē who came from the farthest parte of the East to see Christ. The Iewes went vp eue ry yeere to Hierusalem , the Papistes tra uaille farre and wide on Pilgrimage, to see reliques, dead mens bones, monuments, images, monasteries, and such like trumperie, and they thinke theyr labour well bestowed.

All these shall ryse when the trumpet shall sound, and shalbe able to condemne vs, if we will take no paines, suffer no labour, moue scarce a foote , to heare the word of God , to receiue the euerlasting Nectar , and the heavenly Ambrosia, to refresh, to nourish, to cherish, yea to preferue our soules vnto euerlasting life . But what is meate in this place ? whatsoeuer pertaineth to the reuuing and amendment of this life, or to
the

The chiefeſt part wherof, is that, which
 is hid from the wiſe and mightie of the
 worlde, that which is receiued of the
 poore and ſimple, that which is the
 power of God vnto ſaluation, to euery
 one that beleeueth the glorious Goſpel
 of Ieſus Chriſt: and becauſe meat doth
 not nourish a dead carcaſſe, we muſt la-
 bour for fayth, the life of the ſoule; and
 becauſe this meate cannot bee di-
 geſted in our ſoules, without the effec-
 tuall operation of Gods ſpirit, we muſt
 thirdly labour for the holy Ghoſt; who
 is promiſed to be giuen to all them that
 in a right and true prayer ſhall aſke for
 him of the Father in the name of the
 ſonne, although hee deſcend not like a
 doue, as vpon our Sauour, nor in the *Mat. 3.*
 forme of clouen and fierie tongues, as *Act. 2.*
 vpon the Apoſtles. He is now to be ſent
 not to be ſeen of our bodily eies: but in-
 to our harts, where he cryeth, Abba, Fa-
 ther, as the Apoſtle ſaith: becauſe we are
 ſonnes, God hath ſent forth the ſpirite
 of his ſonne, into our heartes, which *Gala. 4.*
 cryeth, Abba, father. It is a true ſaying,
Bona magis carendo, quam fruendo ſenti. *Cicero.*

A Sermon preached

mus. We better perceiue and feele the commoditie of a thing, when we lacke it, then when we haue it. For who doth better consider the benefit of the warm fire, then he that is frozen with colde? who doeth better thinke on the commoditie of libertie, then the prysoner? who doeth better remember the vse of apparell, then he which is naked? who doeth more esteeme of meate, then hee that is almost famished? for after a long colde winter, a little sun shining is fayre weather: after great sorowe, one dayes pleasure is a paradise: after a long bloody warre, a little peace is a merye world: and after long hunger, browne bread is good cheare.

Now if wee could eyther thinke on their extreame miserie, who like the woman of Canaan, like hungry dogs would gladly picke vp the crummes, that fall from our table, and can haue no more of them, then the prodigall sonne had of the swines huskes: or at least woulde call to minde our owne miserable famine, when like poore Lazarus, wee lay
begging

begging at the rich mans gate ; dogges
having more mercy then men, and wee
no more satisfied then Tantalus with his
apples . We would no doubt labour to
obtaine by Christ, not houses, or livings
as that Scribe : not to bee Lordes and
Dukes, as Iames and Iohn : not to haue
belly cheare , as in this place the Iewes
did : but for the meate of the soule,
which endureth vnto euerlasting lyfe.
But what was our famine , how were
we vsed , or rather abused ? Sower lea-
uen was put to our sweete bread; Colo-
quintida was cast into our potage: chaf
thrown among our wheate: sand ming-
led with our dough : amongst our gold
there was drosse : wee had water for
wine: brasse for siluer : the cuppe of the
whore, for the cup of the Lord: worme-
woode, for hony : gall for Manna : the
legende, for the Gospell : wolues, for
shepheards : the inuentions of man, for
the commaundementes of God : man
for God : Antichrist, for Christ : the son
of perdition , for the sonne of G O D.

Mat. 8.

Mat. 20.

Agayne, the worde was deliuered vn-

F.2.

to

A Sermon preached

I. Cor. I4.

to vs in a straunge tongue; that neither we could tel how to daunce, when they blewe the pipe, nor how to behaue our selues in battaile, when they did found the trumpet: neither the vnderstanding was bettered, nor the congregation edified, nor the vnlearned, at the giuing of thanks, coulde say Amen; but they were Barbarians to vs, and we Barbarians to them.

Furthermore, the common people might not reade the worde, they might not once taste of that heauenly foode, vnlesse the Priestes had first chewed it in their own mouths; whose mouths were full of bitternesse, whose throates were open sepulchres, whose teeth were venomous, whose tongues were ful of deceite, vnder whose lippes was the poyson of aspes: who did eate vp the Lords people as bread, whose feete were swift to shedde the blood of Saints, but right deare in the sight of the Lorde is the death of his Saintes.

But why might not the people reade the word, taste this meate? they (forsooth) gathered damnable errours, and
sucked

sucked out thence deadly poyson. Because our Sauour sayde: it is giuen to you to know the secretes of the kingdome of heauen, but to them it is not giuen. Because hee sayd again: giue not that which is holy to dogges, neither cast ye your pearls before swine. *Mat. 13.*

First, I aunswere, that Vzza for putting forth his hande to holde the arke, when the oxen did shake it, died before the Lorde: that Vziah burned incense, and was therefore stricken with a leprosie, because they vsurped the offices of the Priestes and Levites, contrary to the expresse commaundement of God. But if this was spoken to all, and be the dutie of all Christians, searche the scriptures. I do not only say wo vnto the, because they shut vp the kingdome of heauen before men, they themselves will not goe in, nor suffer them to goe, that would enter: but I exhorte them to remember the blinde zeale of Christes Disciples, in forbiddinge children to come vnto him, rebuked: suffer little children to come to mee, and forbidde them not: the blinde zeale of Ioshua re- *I. Chron. 13.*
2. Chron. 26.
Io. 5.
Mat. 19.

A Sermon preached

Mat. 19.

Numb. 11.

questing Moses to forbid Elcad and Medad to prophesie, reprehended: I would to God that all the Lords people were Prophets.

Luke. 9

Leuit. 10.

Gala. 10.

The blinde zeale of Iohn, willing Christ to forbidde one to cast out deuils in his name, misliked, suffer him, hee that is not against me, is with me. The blind zeale of Nadab and Abihu, because they offered straunge fire, condemned; who because they offered not that fire, which came from heauen, but straunge fire, were deuoured of fire. An euermlasting fire is reserued for those, which haue trodden vnder foote the doctrin that came from heauen, & haue brought in straung doctrine, which neuer was in heauen. As that fire, so this meate came from heauen: in this they differ, that fire endured onely to the captiuitie of Babylon: but this meat endureth vnto euermlasting life. Wherefore, though Peter, or Paule: though Gabriel, or Michael, Cherubim, or Seraphim, teach any other thing, the that we haue receiued of the Lord, who came downe from heauen, and brought this meate from

from heauen, let him be accursed: as I
said before, so I say again: if any of these
bring any thing besides that, which we
haue receiued of the Lord, let them, and
euery one of them, be accursed. Second-
ly, I answer, that though the spider doe
gather poyson, where the Bee doth suck
hony, yet there is no poison in the sweet
flower, but the corrupt humour that is
in the spyder, doth turne the sweet iuyce
into poison: so there are no errours, nor
heresies in the word of god, but the cor-
rupt & venomous nature of man, doth
turn the comfortable sap of Gods word
into deadly poyson. Now, if the spyder
gather poyson, let not therfore the Bee
be driuen from the flowers: though the
sons of Satan, doe gather errours, and
suck that which vnto them is poison: yet
let not therfore the children of GOD,
be forbidden to sucke mylke, which
shall saue their soules. Christ is put both
for the fall, and also for the ryding, a-
gayne of many in Israell: he is a rock *Luke. 2.*
to buylde on, and hee is a stone that *2. Cor. 4.*
will grind to powder: if the Gospell be *Mat. 21.*
hid, it is hid to them that are lost, it is

A Sermon preached

Rom. 9.

Mat. 13.

vnto some the sauour of death, vnto death, to other some the sauour of life vnto lyfe. It is not giuen to them to knowe the misteries: who are they, to whom it is not giuen? it followeth, that people, whose heart is waxed fat, whose eares are dull of hearing, who winke with their eies, least with their eies they shoulde see, and heare with their eares, and vnderstand with their heartes, and should returne, that I might heale them. The Gospell (saith Paule) is the misterie hid since the world began, and from all ages, but now is made manifest to the Saintes of God, to whom G O D would make knowne what is the riches of his glorious misterie among the gentiles. Dogs must not haue that which is holy. There is a dogge, which turneth about, and teareth them that doe offer holy thinges. Let not this dogge receiue that holy thing. There is a dogge, that cryeth with the woeman of Canaan, trueth Lord, I confesse, that I am a dog, yet the whelps may gather vp the crums that fal frō the childrés table: Christ wil haue that holy thing to be giuen to this dogge

dog. Cast not pearls before swin. Truth, if they bee foule, and treade them vnder their feete, or if they bee washt, and returne backe too their wallowing in the myre. But if wee which were swine, are by the blood of Christe washed, and by the water of regeneration sanctified, & of swine are made lambes, let vs haue that pearl, we wil not tread it vnder our feete. One Gospell, yet diuersly it worketh in diuers mens heartes. Water wil harden yron, and soften the earth. The Sunne drieth clay, and melteth waxe: the seede in good ground, bringeth forth increase : but sowed among stones or thornes, it bringeth forth no fruit. The fault is not in the seede, but in the soyle: the Sunne to vs that haue cleare sight is comfortable : to the man that is pore-blinde, it is hurtfull. Blame not the Sunne but the foole that will turne his eyes towardes the Sunne. Suger to vs that bee in health is sweete : to the sicke of an Ague it is bitter : the Suger is not bitter, his tast is naught. Daintie meates to some stomackes are wholesome, to others they are fulsome, the fault is not

A Sermon preached

I. Cor. 1.

Psal. 119.

**Otho Cardi-
nalis.**

in the meate, but in the stomacke. E-
uen so Christe crucified, is to the Iewe
a stumbling block, to the Grecian fo-
lishnesse: but to them that are called, he
is the power of God, and the wisdom
of God: bee they Iew or Grecian, bond
or free, male or female. Wherefore,
thirdly I answer: though drunkardes
and tosse pottes abuse wine, yet wine is
profitable: though vsurers and coueto-
us men abuse money, yet money is ne-
cessary: though cutters and swinge-
bucklers abuse weapons, yet weapons
are needfull. Right so, though the word
of God by Heretikes, and Athistes bee
abused, yet it is not to be forbidden. Be-
cause it giueth wisdom euen vnto the
simple: because it hath milke for babes,
and strong meate for men: because it is
a lanterne to our feet, and a light to our
pathes: because it doth lighte vs that sit
in darknesse, and in the shadow of death
and doth guide our feet into the way of
peace. Let them with Otho reason thus
absurdly: the title set ouer Christs head
by pilat was written in Hebrew, Greek,
and

at Christes Church.

and Latine : therefore the worde muste
 be read in one of these tongues, wee
 thus affirme : that God, who did con- *Gen. 19.*
 founde the tongues of all men at the
 building of Babell, they before hauing
 all one language : that God I say at the
 beginning of the building of his church
 did giue to his Apostles and seruantes,
 not onely the knowledge of Hebrew,
 Greeke, and Latine, but of all langua-
 ges in the worlde : that all tongues vn-
 der heauen, all nations vnder the Sunne
 might, reade, heare, and pray, in their
 owne language, in their owne mother
 tongne. Wee therefore say with Cy- *Cyprian.*
 prian *Non videndum est, quid aliqui ante*
nos fecerunt, sed quid ille, qui ante om-
nes est, faciendum mandarit. We must not
 care, what they haue doone which were
 before vs : but what hee doeth com-
 maund to be doone, which was before
 all. Let vs then remember our mise-
 rable estate, howe wee fate downe and
 wept, to remember Syon : howe we
 sought the word in strange Countries,
 howe

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howe the Gospel was mingled with vanities : how it was in a strange language how it was hid from the common people. O let vs nowe then bee thankfull vnto the Lorde, and that the world may knowe that wee are thankfull, let vs labour for that meate whiche indureth vnto euerlasting life. As the Philistines coulde not preuaile against Sampson, although his heyfer had betraied him, and his hayre cut of, vntill they had pluckt out his eies: so the Papistes could by no means so sone get the vpper hãd, as by pulling out the eyes of the people, by taking from them their light, sight, knowledge, and vnderstanding, making them blinde, not as whelpes, whiche see after ix. dayes, not as the blinde man, who sawe men as trees : not as Paule whose eies were open, yet sawe nothing by reason of his scales : but as blinde as Moles, as blinde as beetles, as blinde as the men of Sodome, who coulde not finde Lots doore : as blinde as the king of Arams seruantes, who came to bring Elizeus to their maister, but were by him, not seeing whither they wente, brought

Iud. 16.

Marke. 8.

Gen. 19.

2. Reg. 6.

brought into Samaria. But as the Lorde
opened the eyes of Hagar, that she sawe
the well of water : as he opened the eies
of Elizeus his man, that hee sawe the
mountaines full of Chariots and horses
of fier : as hee opened the eies of Paule,
that the scales fell from his eies: so hath
hee nowe opened our eies, that wee see
the wonderous thinges of his lawe, the
light of his truth, the brightnesse of his
woorde, the shining beames of his glo-
rious Gospell. Noah reioyced when hee
sawe the Doue come in with a leafe in
her mouth, wherby he knew the waters
were abated : Ioshua reioyced when hee
sawe the Sun stand still for a whole day,
whereby hee knewe his enemies shoulde
bee discomfited : Israell reioyced, when
hee sawe the clowde, or the pillar of fier
whereby hee knewe that by the Lord he
was guided. Elias reioyced when he saw
the clowde no bigger then an hande,
whereby hee knewe the earth should be
watered : Ezechias reioyced when hee
sawe the shadowe goe backe x. degrees,
whereby hee knewe his dayes were pro-
longed : the wise men reioyced when
they

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they sawe the starre, whereby they knew that to Iesus they should be conducted. The wise men reioyced when they sawe Christe in the manger: the shepherdes when they harde the newes. Simeon, when he imbraced him in his swadling clowtes: Thomas, when hee felte his woundes: Steuen, when he saw the heauens open. Euen so iust cause haue wee to lift vp our heartes and reioyce. For many kinges, wise men, prophetes, fathers, haue desired to heare those things which wee heare, and coulde not heare them, and to see those dayes which wee see, but coulde not see them. The Lorde graunt, that as wee haue eies and see, taste and feele this meate. So we may haue mindes to desire it, and willes to labour for it. Againe, remember, as the Philistines left neuer a whetstone, no speare, onely two swordes, no smith in all the lande of Israell, least said they, the Hebrwes make them swordes and speares, and so preuaile against vs: so the vncircumcised Romanes, the Popish shauelings, the superstitious, Egyptians, Chirstians without, & none within, Iewes in the flesh, & not in the heart,

1. Sam. 13.

Israelites in the letter, and not in the spirit, who sought praise of men, but none of God, left very few whetstones, few swordes, that is, very few Testamentes and Bibles, left few Smithes, that is few builders in Gods Church among vs, least the Protestantes, said they, make them swordes and speares, and so preuaile against vs. O let vs reioyce and be thankful. For as Jonathan with one swoorde ouercame the Philistines: so Gods ministers by one swoorde, the sworde of spirite, the worde of G O D, haue pulled downe the power & kingdome of Antichrist. God graunt he neuer rise again in England. As waxe melteth at the Sunne, as the fat of lambes consumeth before the fier: as the heate dryeth vp the clowdes: as the Lion goeth into his denne, when man goeth forth to his worke, as the Owle flieth to his hole, when the day starre appeareth: as Dagon fell downe before the arke of the Lord: as Bell & the Dragon were destroied before the face of Daniell, so the mists of Egypt vanished, the Lions of Babilon were vanquished, the owles of Rome departed, the fat grese of Antichriste melted, the Gods of

A Sermon preached

Apocā. 18.

that Sunne of perdition were with vs in
Englande all destroyed, they al come to
nothing, when it pleased the Lorde too
sende his fier, his heat, his sonne, his day
starre, his ark and his Daniell, that is, his
worde and ministers amongst vs. Let vs
then remember howe cruelly we were
handeled, and reioyce in the Lorde that
wee are so mercifully deliuered : but I
would to God that many were not sory
for the departure of this whoore out of
England: loke you to your selues, chiefly
O ye merchants. For you may seeme to
haue most cause to lament for the fall of
that great strumpet, For thus sayth the
Angell : The kinges of the earth shal be-
waile her, and lament for her, which
haue committed fornication with her:
they shall cry, Alas, alas, the great citie
Babilon, that mightie citie : but why
shall they so lament ? because, saith hee,
they liued in pleasure with her: yea chief-
ly the merchantes of the earth (saith the
Angel) shall weepe and waile ouer her :
yea, euery shipmaister, and all the peo-
ple that occupie shippes, and shipmen,
and whosoever trafficke on the Sea, shal
stande

at Chrifies Church.

stande a farre of and crye : Alas, alas,
that great citie. But why shal merchants
and all shipmen crie so? Because no man
buyeth their ware any more : and by
that whore (saith hee) were made rich al
that had shippes on the Sea, by her
costlineffe. Bee not sory for her : marke
what the Angell saith in that place : O
heauen, reioyce of her, and the holy A-
postles and Prophetes, and pray vnto
the Lorde that she neuer returne hyther
again. When Dagon fel downe before *1. Sam. 5.*
the arke of the Lord : the first time, hee
was not broken : hee was set vp the se-
cond time, but then the head of Dagon
and his handes were broken of. That
whore of Babylon fell downe once in
the dayes of king Edward, and was set
vp again in the dayes of Queene Mary.
But nowe in the glorious raigne of our
Souereigne Elizabeth, shee is fallen
downe the seconde time, not only her
head, and her handes are broken of, but
wee hope that all her body is grounde
to powder : a curse come to him that
shall goe about to set her vppe againe.

G Cursed

A Sermon preached

Iosh. 6.

I. Reg. 16.

3. Reg. 9.

Cursed bee that man (saith Ioshua) before the Lorde, that ryseth vp and buildeth this Citie Ierico : yet Hiell did builde Ierico, but a curse came to his whole stocke and house for it. So cursed be that man before the Lorde, that shall beginne to builde that towre of Babell, that seate of Antichriste in Englande againe. But as the Lorde commaunded Ierusalem to be distroied, and all the Iewes, though Iulian the Emperour did with all his power aide them, were not able to build it : so the Lord hath throwne downe this whore: and we trust that all the kings of the earth all Popes, all Priestes, all Monkes, all Friers, all Nunnes shall not bee able to lift her vp againe. She was in England a glorious whore, & a gorgeous whore, therefore her desolation is more shamefull: she was in England an high whore, and an heauie whore. Therefore her fall is the greater, as Iezabell was hurld out at a windowe, eaten vp of dogges, only her skull, the palmes of her hands, & her feete remaining, the which the seruants of Iehu buried: so wee thanke our
God

at Christes Church.

God, who hath throwne downethis
 great lezabell, and we pray that if any
 thing of her be left, it shalbe buried. O
 let vs then loue & embrace the Gospell:
 followe and obey the Gospell, and con-
 tinue in our profession to our liues end.
 I say, continue, abide, endure, stand fast,
 be stronge, quiet your selues like men. *1. Cor. 16.*
 You haue put your hāds to the plough
 looke not back, least you be iudged vn-
 fit for the kingdome of God. For not
 euery one that runneth, but he that run-
 neth to the goale, hath the garland: not
 euery one that entreth into a ship, but
 hee that goeth ouer the Seas, bringeth
 home treasures: not euery one that wor-
 keth in the vineyarde, but he that con-
 tinueth working vnto night hath the
 peny: not euery one that fighteth, but
 hee that onercometh shall haue the
 crowne: To conclude, not euery one
 that beginneth well, but that endu-
 reth vnto the ende, shalbe saued. Nowe
 you follow the Gospell: but I feare ma-
 ny are like the snaile, who pulleth
 in her hornes, if any man goe a-
 gainste her: Nowe you labour

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for the meate of the soule : but you are in your houses, like the snail, rather than you will loose your houses, I feare many will fall from their standing : I loue the Gospell saith the worldly man, but as long as I am in my house, that is, as long as I haue peace, and quietnesse : but if persecution come, as lice forsake the head when the man is dying : as rattes forsake a house that is ruinous, or hath no victuall, so will I leaue the Gospell, if it bring a swoorde, or warre, or take away my goods. All the Apostles forooke Christe in time of danger, and Demas did forsake Paule, and imbraced this present worlde. But remember this O man, Hee that loueth landes, liuings, or life, more then the Gospell, (it is as true as the Gospell, for it is in the Gospell) hee shall neuer come to heauen, bring hee neuer so manye keyes from Rome in his hande : but hee that shall loose life, or liuing for the Gospell (it is as true as the Gospell, for it is in the Gospell) shall haue for his liuing a kingdome, for his life,

Marke. 14.

2. Tim. 4.

Marke. 8.

Matth. 19.

at Christes Church.

a blessed, immortall, euerlasting life
in heauen. Satan goeth about to wi-
nowe you as wheate: stande fast in the
faith, a lawe in your members, rebelleth
against the lawe of your mindes, stande
fast in the faith: the fleshe fighteth a-
gainst the spirite, stand fast in the faith:
the worlde plucketh you by the sleewe
to looke backe, stande fast in the faith.
Athistes and Papistes, and other here-
tiques are tripping at your heeles, stande
fast in the faith, it is worth the noting:
that our Sauour in the seconde and
thirde of the Reuelation, doeth seuen
times at the least vtter these wordes, hee
that ouercommeth &c. There is life,
and all blessinges promised onely vnto
him that ouercommeth.

Reue. 2. & 3.

Nowe the heauenly Manna is plen-
tifull in Englande, let vs prouide for
warre though it bee a time of peace,
let vs take our cloake though the sunne
doeth shine: let vs prouide for a deare
yeere, though the victuall bee plentie:
I say stande fast, and labour for this
meate, it bringeth therewith well fed

A Sermon preached

Amos. 8.

thereby, fatte and in good liking, you may stande fast in the euill day . For wee haue deserued that plague, wherof the Prophete speaketh . I will turne your feastes into mourning, and your songes into lamentations , I will bring sackcloth on your loynes, and baldnes on your heades, I will bring a famine in to your land, not a famine of bread, or thirste for water, but a famine of the worde of God, For if Paule and Barnabas were heere, they might haue iust cause to speake against vs as they spake against the Iewes : seeing, you put the woorde of GOD from you, and iudge your selues vnworthie of euerlasting life Loe, we turne to the Gentiles. Christ may truly denounce these words against vs (if he shoulde deale according to our desertes) the kindome of God shall bee taken from you and shall bee giuen to a nation, whiche shall bring forth the fruite thereof. . Let vs amende, least Christe curse vs as he cursed the figtree, when hee came vnto it, being hungry, and found nothing thereon, but leaues onely

Act. 13.

Matth. 21.

Matthew. 21.

onely, hee doeth hunger and thirst after
our good workes, but beholde howe we
deceiue him, for fruite wee offer him *Luke. 13.*
leaues, a man came to the dresser of his
vineyarde, and bid him cut downe his
figge tree, because he had come three
yeeres and founde no fruites thereon:
cut it downe (saith hee) why keepeth it
also the ground barren? The dresser
answered: let it a lone this yeere also,
till I digge rounde about it, and dounge
it. The Lorde hath come to his fig tree
of England: not three, but almost xxiii.
yeeres, and beholde, yet he findeth litle
frute: and hee woulde no doubt cut it
downe, had not the dresser of this figge
tree, Iesus Christe entreated him to let
it alone, that hee by his worde & his la-
bourers, might digge round about it &
dounge it. Behold that hath been doone,
and yet this figge tree bringeth forth
small fruite, wee are like trees that haue
their heades in the ground, and sucke
all their iuice from the earth: wee are
like brute beastes, who turne their fa-
ces to the ground: wee are not
like men, who shoulde turne our

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countenances towards heauen, thence
to fet our meate, and all good thinges,
which by promise we may haue for the
asking. Wee are like the corne grow-
ing on the house top, which withereth
before it bee plucked vp, whereof the
mower filleth not his hand, nor he that
bindeth vp the sheues, his bosome. Our
Saviour Iesus, if hee were heere, shoulde
bee moued to weepe ouer England, as
hee wept ouer Ierusalem, and say, O
England, England, if thou hadst euen
knowne at the least in this thy day those
thinges which belong vnto thy peace,
but nowe are they hid from thine eyes.
I speake of many, I meane not all. O
England thou sayest, the naturall bran-
ches are broken of, that I might be graft
in through vnbeliefe they were broken
of, and thou standest by faith: bee not
high minded, but feare. For if God
did not spare the natural branches, take
heed least hee will not spare thee. O re-
member thou man, thou doest not beare
the roote, but the roote doth bare thee.
By Satā thou didst fall, & by Christ thou
art raised vp, & ingrafted into the right
Oliue

Luke. 19.

Rom. 11.

at Christes Church.

Oliuetree, *Qui incitatore habuit ad malum, reparatore habuit ad bonum, sicut hominis peccatum, per alium habuit inuitum, ita per alium habuit remedium.* Hee that had a tempter vnto euill, had a restorer vnto good: as the sinne of man had a beginning by an other, so it had also a remedie by an other. For very wel (saith Ambrose) *Non sunt Iudei reprobati a Deo, ut gentes entrarent, sed seipsum reprobos fecerunt, spernentes donum dei: unde occasionem dederunt gentibus ad salutem: quam extollentiam reperiri vult, ut magis salutis congaudeatur, non a gretudini insultetur.* The Iewes were not reiected of GOD, that the Gentiles myght come in, but they made themselues reprobates, contemning the gift of God: wherby they gaue occasion to the Gentiles to saluation: the which hautines, the apostle wil haue to be beaten down, that they mighe the more reioyce at their own saluation, and not insulte ouer the Iewes destruction. Take heede, why were they cast off: *spernentes donum Dei*: because they despised the giste to God. For if the word spoken by Angelles

Lombar. li. 2
Distinct. 21.

Ambrose in
Rom. II.

A Sermon preached

Heb. 2

Theophilus hab.

gelles was stedfast, and euery transgression and disobedience receiued a iust recompence of rewarde, how shall we escape, if we neglect so great saluation? *Propterea tantam adiecit, quod & mortis destructio, & demonū interitus, & calorū imperium, cuncta hac exprolatis a deo sermonibus nobis sunt parta.* Therefore (saith Theophilact, did the Apostle adde so great saluatiō, because the destructiō of death, the death of deuilles, the kingdome of heauen, all these things are gotten for vs, by the worde, which came from G O D. Brag not, boast not therefore. Pride made Herod to haue a fall from his pulpet, and to be eaten of wormes. Nay, beholde a greater fall: pride made Nabuchadnezzar to bee a beast: nay yet a greater fall: pryde did thrust Adam and Eue out of paradise. And yet behold, I will shew one greater fal, pryde did throwe Lucifer, and manye Angelles moe out of heauen.

What shall I say then? If G O D did not spare his owne people the Iewes, if hee

at Christes Church.

hee did not spare Adam and Eue in
paradise: if he did not spare his bright
Angelles in heauen, will he spare vs?
if iudgement beginne at the house of *1.Pet.4*

G O D, what shall the ende of them be,
that obay not the Gospell? If the righ-
teous scarce be saued, where shall the
vngodly and sinner appeare? did the
naturall braunches wither, and were
cast into fire, what shall bee done to
the vnnatural? Did the green tree suffer,
what shall be done of the dry? Loe, I
beginne to plague the Citie (saith
the Lorde) where my name is called vp-
pon, and should you escape? let vs then
be humble, and feare. Let vs not despise
this great gift of G O D. That fire
onely was to be vsed in sacrifice, which
came from heauen: Moses must make
all things according to the patterne he
sawe in the mount: G O D write the
lawes with his owne finger, that wee
should make nothing of our selues, our
owne braines, our owne heades, our
owne pollycies, our owne inuentions.
Let vs then receiue this meate, which
came

Ierom.25.

Exod.25.

A Sermon preached

2. Reg. 4.

Heb. 10.

came from heauen; and put nothing into it, least while we with the young Prophets, thinke to gather good hearbes; we gather, and cast Coloquintida into the pot. No water euer so good, as that which came out of the rocke: no meate so delicate, as Manna, which came from heauen: no wine so wholsome, as that which Christ made of water: no oyle so precious, as that which the Samaritan had: no robe so costly, as that whiche the father gaue to the prodigall sonne: no bread, no foode, no meate, so profitable, as this meate of the soule, which doeth endure, and bring vs vnto euerlasting life. O contemne not this meate he that despiseth Moses law, dieth without mercie, vnder two or three witnesses: of how much sorer punishment, suppose ye shall he be worthy, which treadeth vnder foote the sonne of God, counteth the blood of the newe testament an unholy thing, wherwith he was sanctified: and doth despite the spirite of grace, These men crucifie to themselves again the sonne of G O D, and make a mock of him.

This

at Christes Church.

This meat is water to refreshe vs, and wine to cheare vs: it is bread to strengthen vs, & Manna to nourish vs: it is a treasure to enrich vs, and a pearle to adorne vs, it is a leauen to heate vs, and salt to powder vs: it is a sword to defend vs, and fire to purge vs: it is a salue to heale vs, and a lantorne to guide vs: it is a trumpet to call vs, and wisdom to instruct vs: a way to directe vs, and lyfe to reuiue vs. If wee haue this meat, this leuen, this bread, this Manna, wee shall haue no neede of Elizeus to encrease our oyle, to augment our loaves, we shall haue no neede of his meale, to sweeten our pottage: wee neede not to waite at the gluttons gate, or sende to churlish Nabal for foode. If wee haue this treasure, we neede not rob the Egyptians: if we haue this pearle, we shal not neede the gold of Ophir: if we haue this water, we neede not to drawe water at Iacobs well. Naaman need not wash himselfe seuen tymes in Iorden: the sick neede not to goe to the poole Bethsida for helpe: we need not Elizeus salte, or Moses tree to heale the venomous

A Sermon preached

2. Reg. 5.

nomous water: if we haue this sword, Peter may put vp his sword into his sheath: if we haue this fire, we need not the fire of purgatorie: if we haue this lantern, we neede not the Lanterns of Gedeon, to ouercome the Midianites: to conclude, if we haue this trumpet, we shall haue no neede of the Priests trumpets made of Rams hornes, to pull downe the walles of Ierico. For by this meate we shall doe all thinges, for it doth endure, and will bring vs vnto euerlasting lyfe. O then labour for this meate, and I speake vnto you, as sometyme Naamans seruant spake vnto him, when he refused to wash himselfe seuen times in Iorden, as Elizeus willed him. Naaman thus sayde: are not Abanah, and Pharapar ryuers of Damascus better then all the waters of Israell? May not I wash me in them, and be healed? but this man sayde: if the Prophet had commaunded thee a great thing, wouldest thou not haue done it? how much rather then, when he saith to thee, wash and be cleane? you are bidden to come for the water of life, for the bread of
heauen,

heauen. Doe not many say, there are o-
ther meates at Rome, other waters at
Rome, better then all the meate and
water, that is now in England? O but
I say vnto you: if the Lord should com-
maund you to doe a great thing, ought
ye not to doe it? How much more then,
when he sayth, labour for the meate,
which endureth vnto euerlasting lyfe,
which I the sonne of man will giue vn-
to you? this is but aske, and haue: seek
and finde: knock, and it shall be ope-
ned. Let vs aske, let vs seek, let vs knock,
let vs labour for this meate. Labour for
this meate, O you people, and pray vn-
to the Lord, that his Ministers put their
candell on a candellsticke with chereful-
nes, and not vnder a bushell: labour for
this money, and pray vnto the Lorde,
that his merchantes may occupy with
aduauntage with faythfulnesse, and not
to hyde it in the ground: labour for
this seede, and pray vnto the Lord, that
his husbandmen may sowe it with pain-
fulnesse, & not hoard it in their barnes:
Labour for this meate, and pray vn-
to

A Sermon preached

Mat. 3.

Act. 2.

Iere. 44.

to the Lord, that his Stewards may distribute it with bountifulnes, and not keepe it in their closets. Labour for this, that is, be earnest, hot, zealous, fiery. God the Father did appeare in fire, God the Sonne doth baptise with fire, God the holy Ghost came downe in forme of clouen and fiery tongues: but alas, are not yet the people as they were in the time of Ieremy? they sayde to him, the word thou hast spokē to vs, in the name of the Lord, we wil not heare it of thee: but we wil doe whatsoeuer thing goeth out of our mouth, as to burne incense to the Queene of heauen, and to purge out drink offrings vnto her, as we haue don, both we, and our fathers, our kings and our princes, for then had we plenty of victuall, and were well, and felt no euil. Are not these the sayings of the romanists, and Papists? first to graunt, that we haue the word of G O D: secondly, to say, we will not so much as heare it: thirdly, to follow their own inuentions. Againe, are not these their arguments? first of custome wee haue done so, and
our

our fathers; secondly of a generalitie :
not we onely, but our fathers, our Prin-
ces, and al haue done so: thirdly of their
belly, then we had plentie of victuall;
and felt no euill: and to whome would
they offer their sacrifice? not to God,
but as the Papistes doe, to the Queene
of heauen. Aske the Papistes, how they
prooue their religion to be the trueth,
and they will drawe their argumentes
from antiquitie, from custome, from v-
niuersalitie, and from the belly, as did
the Iewes in the dayes of Jeremy. Nay,
hath not the deuill raysed vp Iehoiakim
from the dead, to burne the wordes,
that Baruch had out of the mouth of
Jeremy, and Antiochus, to burne the
bookes of the law, and delectation, to
know the bookes of the Prophets and
Apostles. But beholde, I shewe you a
better way, and whome you should fol-
low. When Moses made the arke, eue-
ry man was comaunded to bring some
thing, the people brought to much, and
were bidden to bring no more. And that
no man should think, he were exempted
from Gods work, he that hath no gold

Iere. 36.

I. Mach. 1.

Enseb. li. 8. c. 2.

Exod. 36.

H;

to

A Sermon preached

to bring, might bring Goates hayre, or badgers skinnnes : if a woman were not able to buy a Lambe, it was accepted of the Lord , if she brought a payre of turtle doves, or two young pigeons. Euery man cannot be a head in this mysticall body of Christ, to be a King . Euery man cannot be an eie, to be a byshop, euery man cānot be a leg, to be a piller in gods church: yet euery one may be a hād to giue sō what to the building therof, euery one may be an eare to heare the word, a tongue to prayse the Lord, and a mouth to receiue this meat which endureth vnto euerlasting life. whē the people came home from Babila , they buylded the temple of the Lorde , before they builded cyther their own houses, or the walles of the citie, they builded with one hand, hauing weapons in the other. All the people followed Dauid , to seek the Arke of God , and all went with Solomon to builde a temple vnto the Lord. How did the Iewes desire and loue this meate, when they heard Esdras read the law from morning to noone, and wept bitterly. How did the people of Antioch labour,

1. *Esd*. 3.

2. *Esd*. 8.

at Christes Church.

labour, when the rulers of the sinagogue
(an example for officers to folow) came *Act. 13.*
to Paule, and his companions, and said:
Men and brethren, if ye haue any word
of exhortation to the people, say on?
When they besought Paule to preache
the same sermon the next sabboth day:
the nexte sabboth daye; the whole
citie came together to heare the worde
of God.

How did Cornelius labour? when he
wayted for Peters comming, he called
his friends and kinred into his house to *Act. 12.*
heare him? for we haue not done our
dutie if we our selues onely eate of this
meate, vnlesse we cause them also to eat
that belong vnto vs: as Cornelius
brought his friendes to heare Peter
preach: as Andrew brought his brother
Simon: as Philip brought Nathanael, as *Io. 1.*
Iohn Baptist brought his Disciples to
christ: I was glad, saith Dauid, when they
said to me, we will goe into the house of
the lord. If we thus labour, the lord God
wil raise vp cunning workmen for his tē-
ple, painfull labourers in his vineyard,
faithful pastors of his flock, & good tea-
chers of

A Sermon preached

Exod. 31.

Nehem. 4.

Ezra. 4.

of his people, as when Moses made the Arke, he called Bezaleel by name: and when Soloman built the temple, he rayſed vp Hiram of Tyrus, whome he filled with his ſpirit, to work in timber, ſiluer, braſſe and golde. But it is not vnknown to vs, how the Popes ſhauelings, and that fat Prielt of Rome himſelfe, do mocke vs while we are building, as Sauballat mocked the Iewes, ſaying: what doe theſe weake Iewes? will they fortifie themſelues? will they ſacrifice? will they finiſh it in a day? wil they make the ſtones whole again out of the heapes of duſt, ſeing they are burnt? ſoe deride vs, as Tobiah the Ammonite, did mock the ſaying: although they builde, yet if a fox go vp, he wil break down the ſtony wal. Some come to vs, as the men of Samaria came to Zerubbabel: we wil build with you, for we ſeek the Lord your God, as you do. But he answered, & ſo doe we, it is not for you, it is for vs to builde the houſe vnto our God. Ye hypocrites, you ſpeake good wordes to the people, but as Abſolon, to ſteale away the hartes of the

the people from Dauid his father : you will proclaime a fast; but, as Iezabell, to kill Nabor : you will worshippe Christ, but as Herod to murther him : you will kisse Christ, but like Iudas, you will kill Christ. You are knowne to the worlde, O ye Gibeonits, which faine your selues Ambassadours to Ioshua : bringing old sacks vpon your Asses, old bottelles for wine, olde shooes and clouted on your feete, olde rayment, dryed and mouled bread. Doe you not knowe, that for all their old stuf they were knowen at three dayes end. Ieroboams wife disguised her selfe, and went to Ahiah for her sonne, she caried ten loaues, and cracknels, and a bottell of hony : though Ahiah were blinde, yet he sayd, come in thou wife of Ieroboam. So you disguise your selues: you bring hony in your mouths, there is none so blind, but he can say, come in, or rather, come out thou sonne of Antichrist. You vsed vs (and so you hope to doe again) as the Philistines vsed Isaac, when they stopped, and filled vp with earth all the welles, which Abraham his Fathers seruantes had digged for him.

Iosh. 9.

1, Reg. 14

Gen. 26.

H. 3.

The

A Sermon preached.

The water for a time with earth may be stopped : fire for a time with ashes may be couered : the sonne for a time with clowdes may be shadowed : but now (the Lord be thanked) the erth is remo-ued, and the water doeth runne : the ashes are consumed, and the fire doeth burne : the clowdes are disperfed, & the sun doth shine. Now that we may long enioy these benefits, the Lord continue, & encrease the zeale of our foureigne, that shee neuer set her minde on that meat, which perisheth, not on any earthly thing, as did good king Dauid, when hee numbred the people, as did good king Ezechias, when he bragged of his treasure to the Ambassadors of the king of Babel; but to continue in maintaining the Lordes cause, not like Ioash, who did well all the dayes of Ichoida the Priest, and afterwarde fell from the Lorde : nor like Vzziah, who sought God as long as Zachariah the Prophet liued, and afterward forsooke God : but that as her dayes may be as the dayes of heauen, so to her liues ende, shee may labour for to keep among vs this meat
of

2. Sam. 24.

2. Reg. 22.

2. Chron. 23.

2. Chron. 26.

of our soules, for this meat hath no end,
but endureth vnto euerlasting life. That
she may still haue before her eies the ex-
ample of Dauid, who before all thinges
did seeke the Arke of the Lord, & would
haue builde an house for his God, and
though he were forbidden, because hee
was a man of blood, yet hee prouided
timber and stone, and commaunded
Solomon his sonne to builde it. That So-
lomon may bee in her remembraunce,
who builde the house of God, before he
built his owne courte. The house of
God was 7. yeeres in buylding, but his
owne was thirteene yeeres: not that he
bestowed more charges on his owne
house, but with more hast and speede he
did builde a temple vnto the Lord. That
she neuer cease to follow Ezechias, who
first of all brake the Images, cut downe
the groues, and brake in peeces the bra-
sen serpent, that Moses had set vp: that
she thinke alwayes on Iosiah, who being
a childe, beganne to seeke after the God
of Dauid his father, and did purge Ieru-
salem and Iudah: that she may alwayes

1. Reg. 6

2. Reg. 18.

2. Chron. 34.

H. 4.

thinke

but solom

not

A Sermon preached

Dent. 17.

Fayth.

thinke on the commaundement of the
Lorde; when the kinge shall sitte in the
throne of his kingdome, then he shall
write him this lawe in a booke repeated
by the priestes: it shalbe with him, and
he shall reade therein al the dayes of his
life, that he may learn to feare the Lord,
his god, & keep al the words of this law,
and these ordinaunces for to doe them.
Now, for as much as meat doeth not
nourish, vnles it be receiued, & by fayth
we receiue it: it cannot cherish vs, vn-
lesse it be digested, and by the heate of
fayth it is concocted: it cannot profit
vs, vnlesse it be kept in our hearts, and
by fayth we retaine it: it doth no good,
vnlesse we haue life, and the iust shall
liue by fayth. It is very necessarie, that
we labour for fayth, whereby we may
perfectly be nourished, and well fedde
with this meate: there is nothing that
the deuill desireth more, then to haue
fayth out of our heartes: therefore
hee planted vnbeliefe in the heartes
of Adam and Eue: for vnbeliefe they
were thruste out of paradise: vn-
beliefe in the heartes of Moses and
Aaron,

Aaron, for vnbeliefe they neuer came into the lande of promise: vnbeliefe in the heart of Zacharie, for vnbeliefe hee was dumbe, vntill the thing came to passe whereof hee doubted. Faith is the euidence of thinges, whiche are not seene: vnto faith did Christ call 'Mary: when he saide to her, touche me not, for I am not yet ascended to my father, *Cum iam ascenderit* (saith Barnard) *tum tangi ab ea velit, aut possit? & utiq, poterit, sed affectu, non manu: voto, non oculo: fide, non sensibus*: woulde he, or could he be touched of her, when hee was ascended? truely he coulde: but with the heart, not with the hande: with prayer, not with the eie: with faith, & not with senses. By faith we see him as the wise men: we imbrace him as Simeon: we heare him as Mary, we touche him as Thomas. Faith is the shield whereby we quenche all the fierie darts of the wicked: by faith our hartes are purified: by faith we resist the deuill: by faith we are the children of Abraham: by faith we shall not come to condemnation, but shal passe from death to life.

Heb. 11.

Barnard sup.
Cant. ser. 28.

Eph. 6.

Iohn. 15.

1. Peter. 5.

Rom. 9.

10. 5.

A Sermon preached

no vertue by Christ so much cōmended
as faith: be it vnto thee according to thy
faith: thy faith hath made thee whole,
I haue not founde so great faith, no not
in Israell: O woman great is thy faith,
be it vnto thee euē as thou wilt: to faith
nothing is vnpossible. Whatsoever is
without faith is sinne, and without faith
it is vnpossible to please G O D, on the
contrary parte, nothing doeth more
greeue the Maiestie of Almighty Ieho-
ua) then incredulitie and vnbeliefe, all
the day long I haue stretched out my
hande, to an vnbelieuing people: O
thou of litle faith why dost thou doubt:
to them that went to Emaus, hee saide:
O fooles and slowe of heart to beleeue.
Againē, O generation incredulous, how
long shall I bee with you, how long shal
I suffer you? in his owne countrie, hee
coule not do many myracles for their
vnbeliefe: the Iewes entred not into
his rest: Why? for vnbeliefe let vs ther-
fore crie with the Apostles, Lorde in-
crease our faith: and as the father of
the sicke childe cried with teares: Lord,
I be-

Esay. 65.

Mat. 14.

Luk. 24.

Mar. 9.

Mat. 15.

Heb. 2.

Luk. 17.

Mark. 9.

at Christes Church.

I beleue, helpe my vnbeliefe, Now
because faith is not reuealed vnto vs by *The holy*
fleshe and blood, but by the holy ghost: *Ghost.*
let vs labour for him also, that this meat
by faith may worke effectually in vs:
let vs vtter vnto the Lorde strong cry-
ings, and deepe sighings for his spirite,
that our prayer may bee in his sight as
the incence, and the lifting vp of our
handes, an euening sacrifice. For hee is
the spirite of trueth: the Maister and
Teacher of the faithfull: the shewer of
thinges to come: the witnesse of Christ
the distributer of all giftes: the spirite
of adoption: the pledge of our inheri-
tance: hee beareth vs witnesse that we
are the children of God: hee helpeth
our infirmities, and maketh petition for
vs. No man saith, that Iesus is the
Lorde, but by the holy Ghost: did not
the Diuelles (saith *Chrysostome*) name *Chrysost. in*
Christe. Somtime they named Christ, *eadem loco.*
saith he, for feare, not for loue: and som-
time, that the people might giue eare to
them, take them for professours of the
gospel, & so they might bring the peo-
ple through a colour of christianity into
manifest

A Sermon preached

Rom. 8.

manifolde heresies, but of sinceritie, & heartie good will they neuer named him. So then no man can name Christ louingly, & sincerely, but by the holy Ghost, we haue not receiued the spirite of bondage to feare againe, but the spirite of Adoption, wherby we crie abba, father. Wherefore, this is the end of my exhortation, that you labour for all these three, meate, faith, the spirit, by heartie and earnest praier. I meane not to crie all day long as Baals Priestes did, O Baal heare vs: O Baal heare vs. Nor as the Ephesians cried for the space of two houres, great is Diana of the Ephesians. But in hearte feruently and strongly, as Moses, Phinches, Manasses, Ionas, our Sauour Iesus. Though our praiers be short, as was the prayer of the poore publicane: God be mercifull to me a sinner: of the prodigall sonne: father I haue sinned against heauen and against thee, & am no more worthie to bee called thy sonne. Of Steuen, Lord Iesu receiue my soule. Of our Sauour Christe, Father, into thy handes, I commit my spirite, nay though wee vtter ne-
uer

at Christes Church.

ther a worde, the Lord will heare vs: Mo-
ses spake neuer a woorde, when GOD
saide vnto him, why doest thou cry vn-
to me Moses: Anna spake neuer a word
when God heard her prayer, she only
moued her lippes, and Ely the Priest
saide, she was dumbe. It we thus la-
bour for the spirite, we shal obtaine him
and then our faith shall be fruitefull, the
meate in vs shal be effectuell. The
word norisheth, faith reuiueth, the holy
ghost quickeneth, the word saueth, faith
iustifieth, the holy Ghost sanctifieth: the
worde bringeth vs to heauen, faith ope-
neth the dore, the holy Ghost placeth
vs among the holy Angels, to haue euer
lasting life, which the sonne of man shal
giue vnto vs. And this is the reason ad-
ded to the exhortation, being drawne
from the person that giueth, and the cer-
taine of the thing giuen. Hee which is
called the word of God: the image of
God, the power and wisdom of God:
the Creator of all thinges: the searcher
of the heart: the prince of life: the Lord
of glory: the prince of saluation: the
prince of faith: the brightnesse of the
glory

I. Sam. I.

The reason.

I. Iohn. 1.

Col. 10.

I. Cor. 1.

Iohn. 1.

Mat. 9.

Act. 3.

I. Cor. 2.

A Sermon preached

H:b.2.

Heb.I.2.

Heb.I.

Mat.3.

glory and the ingraued fourme of gods
person : the sonne of God, doeth heere
call himself the sonne of man, he whom
Peter confessed to be the sonne of God:
hee whom the Angell named Iesus : hee
of whom God the father witnessed: this
is my beloued sonn, in whom I delight,
heare him : hee when the very Diuelles
could not choose but confesse him to
bee the sonne of God: doeth heere call
himselſe the sonne of man. Hee calleth
himselſe the sonne of man, first, to testi-
fie that he tooke a very, true, and substan-
tiall nature of man, both body & soule,
vpon him: fleshe of our fleshe, bone of
our bone. *Verbum caro factum est.* the
worde was made fleshe : heere some
woulde proue that hee was not perfect
man, because the worde was made flesh,
that signifieth only the body : but these
men know not that flesh in the scripture
sometime signifieth the one part of mā,
as when Christ saide : A spirite hath not
flesh & bone as you see mee haue. Som-
time carnall lustes and affections : as
whatsoeuer is borne of fleshe, is fleshe,
sometime it doth signifie the whole man
body

Iohn.1.

Luk.24.

Iohn.3.

body and soule: as all fleshe shall see the
saluation of G O D, that is, mankinde:
and againe, I will powre out of my spi-
rite vpon all fleshe, that is, men. And so
in this place, the worde was made flesh,
that is, mⁿ. Damnable therefore is the
heresie of the Maniches, who helde
that Christes bodye was brought from
heauen, and put into the virgins womb:
damnable also is the heresie of the Arri-
ans, who saide that his body was made
of nothing, and that he had not his flesh
of the virgin: *Athanasius* willeth *Episte-
tus* Bishop of Corinth to ioyne these
wordes of the Angel in Matthewes gos-
pell, that which is conceaued in her
is of the holy Ghost, with these wordes
of the Angell in Lukes Gospel, that ho-
ly thing that shalbe born of thee, shalbe
called the sonne of God: Christe was
conceaued in her, therefore his body
came not from heauen: Christe was
borne of her, therefore his body was not
made of nothing. Secondly, he doth cal
himselfe the sonne of mā, signifyng that
he was subiect to al infirmity that hap-
pē to man, sin only excepted. For he was
hungrie

Esay. 40.

Ioel. 2

Manichei.

Arrians.

Matth. 1.

Athanasius.

Luk. 1.

A Sermon preached

3

hungry, he was thirstie: he was werie, he
forowed, he wept, he did sweate water &
blood, he suffered the most vile and ap-
probrious death, the death of the crosse.
Lastly, hee calleth himselfe the sonne of
man, as though he were acounted the
vilest man in the worlde. Beholde I who
was borne in a stall, laide in a manger,
poore, needy, contemned, whome they
call the Carpenter, and the Carpenters
sonne: beholde I the sonne of man, will
giue euerlasting life vnto you.

Matth. 20.

Matth. 25.

Jo. 5.

Nowe if the sonne of man doth giue
euerlasting life, howe is it that he made
this answere to Iames and Iohn, to sit at
my right hande, and at my left hande is
not mine to giue, but it shall bee giuen
to them, for whom it is prepared of my
father. Againe he shall say, Come ye blef-
sed of my father, inioy you the kindome
of my father, He saith not my blessed,
nor my kindome, but blessed of my
father, and the kindome of my father,
and in the fifth of Iohn, hee saide: I can
doe nothing of my selfe. Wherefore if he
cannot giue to sit at his right, or left
hande, if the kindome bee not his,
if

at Christes Church.

if he can doe nothing of himselfe, how
 doth he heare promise euerlasting life?
 he saith blessed of my father, the king-
 dome of my Father, I can doe nothing
 of my selfe, because he woulde, as man
 giue to the father all the glory. My fa-
 ther hath appoynted these thinges to
 giue before the beginning of the world,
 I am not now to bestow the, they shalbe
 giuen to them, for whom it is prepa-
 red of my father. But yet this is true: as *Io. 1.*
 many as receiued him, to them he gaue
 prerogatiue to be the sonnes of God, e-
 uen to them that belceue in his name.
 We are sonnes by nature, so we are the
 sonnes of Adam; we are sonnes by disci-
 pline, so we are the sonnes of Christ, we
 are sonnes by adoption, and so we are
 brothers to Christ, and sonnes of God.
 Heare doe the Papists gather, that euer-
 lasting life is due vnto vs by desert, be-
 cause by labouring or working for the
 meate of the soule, we get euerlasting
 life. I purpose not to entreat of the con-
 trouersie: Christ doeth take away all
 doubt in these words following: whē he
 L. saith,

A Sermon preached

3

hungry, he was thirstie; he was werie, he
forowed, he wept, he did sweate water &
blood, he suffered the most vile and ap-
probrious death, the death of the crosse.
Lastly, hee calleth himselfe the sonne of
man, as though he were acounted the
vilest man in the worlde. Beholde I who
was borne in a stall, laide in a manger,
poore, needy, contemned, whome they
call the Carpenter, and the Carpenters
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 dome of my Father, I can doe nothing
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 red of my father. But yet this is true: as *Io. 1.*
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 We are sonnes by nature, so we are the
 sonnes of Adam; we are sonnes by disci-
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 Heare doe the Papists gather, that euer-
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 doubt in these words following: whē he
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A Sermon preached

Ephe. 2.

Rom. 6.

Confirmation

Jo. 12.

saith, that hee will giue this life: for whatsoeuer we haue of gift, that is not of merit. They are opposite, as Paule saith, By grace you are saued through fayth, and that not of your selues, it is the gift of God: yea, by euill workes we deserue death, and by good workes we deserue life: according to the Maxima of the Logicians. But if I followe Paule, I must deny the argument: for the wages of sinne is death, but the gift of God is euerlasting lyfe, through Iesus Christ our Lord. Moses did shewe vnto the Iewes the lande of promyse, but hee could not bring them into it, that was left for Ioshua: euen so the law is a scholemaster to bring vs to christ, it cannot purchase euerlasting lyfe, that is left for Iesus, whose office it is to giue euerlasting life: and therefore he was sealed of the Father: and this is the confirmation, taken from the office and functiō of Iesus christ: he saith of himself. I came not into the world, to iudge the world, but to saue the world. He came not, as Herod thought, to put him out of

of his kingdome : not to giue Duke-
domes and Lordshippes , as Iames and
Iohn thought, not to restore the earthly
kingdome to Israell , as his Disciples
thought: not to be a King, as the Iewes
would haue made him: not to call the
righteous, as the phariseies thought,
but sinners to repentaunce, as we all be-
leeue . For to this purpose hath his fa-
ther giuen to him his seale , he hath sea-
led him.

Hereby wee are able to answere all
obiections that the deuil. & al the king-
dome of hell is able to lay against vs :
and say, if God be on our side, who can
be against vs : it is christ that iustifieth,
who shall condemne vs . Hee hath the
broad seale of his father to this purpose,
who can disanull it? by this seale we are
sealed also, as the Apostle saith : grieue
not the holy spirite of God, by whome
ye are sealed vnto the day of redempti-
on, by outward exercises we may doubt
of others : but by this seale, the prynte
whereof is in our hearts , we may as-
sure our selues of euerlasting lyfe .
Doeſt thou sacrifice , thou doeſt well :

Ephē. 4.

A Sermon preached

so did Abel, and so did Cain: dost thou propheticie? so did Samuell, and so did Saul: art thou baptised? so was christ: and so was Simon Magus: dost thou communicate? so did Simon, and so did Iudas: dost thou pray in the temple? so did the Publican, and so did the Pharisee: therefore the holy Ghost is a seale authenticall in our own hearts, wherby we may examine, try, and proue our selues, whether we be the sonns of God, or reprobates. Caine had a marke to be known: Esau being rough, was known from Iacob being smoth: the Lord hath a mark for his enemies, and the Lord knoweth who are his. The Gileadite by Shibboleth, was knowne from the Ephraimite by Shibboleth: the 500. valiant men by lapping water like dogges, were known from the cowardes, who kneeled & lapped: as Rahab was knowe by binding a red corde about her window: as they were saued that had the letter tau on them, as the Angell passed from them, that had the blood sprinckled on their postes: as they were not hurt that had the seale of God in their foreheades, so

*Ezech. 9.
Reuel. 7.*

we are known, so we are saved; so the Angel doth passe from vs, so we are not hurt, which haue the seale of the holy Ghost in our hearts, wherby we can boldly call Christ our brother, and God our Father. The foundation of God remayneth sure, and hath this seale: the Lord knoweth who are his, and let every one that calleth on the name of Christ, depart from iniquitie. The Lord seale vs *2. Tim. 2.* vnto the day of redemption: the Lord graunt we may alwayes labour for that meat, which endureth vnto euerlasting lyfe: that we may labour for the word, for fayth, and for the holy Ghost, that wee may be fully assured of euerlasting lyfe, because the sonne of man, and the son of God to that purpose is sealed, appointed, annointed, & cōsecrated of his father: to whom with the holy ghost, 3. persons, and one immortall God, be all honour, glory, praise, power, dominion, authoritie, worship and Maiestie, both now and euer. Amen. //

FINIS.

